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DESCRIPTION AND HISTORY OF THE CHURCH OF ST. MARY MAGDALENE, MUNSTER SQUARE, LONDON, N.W.

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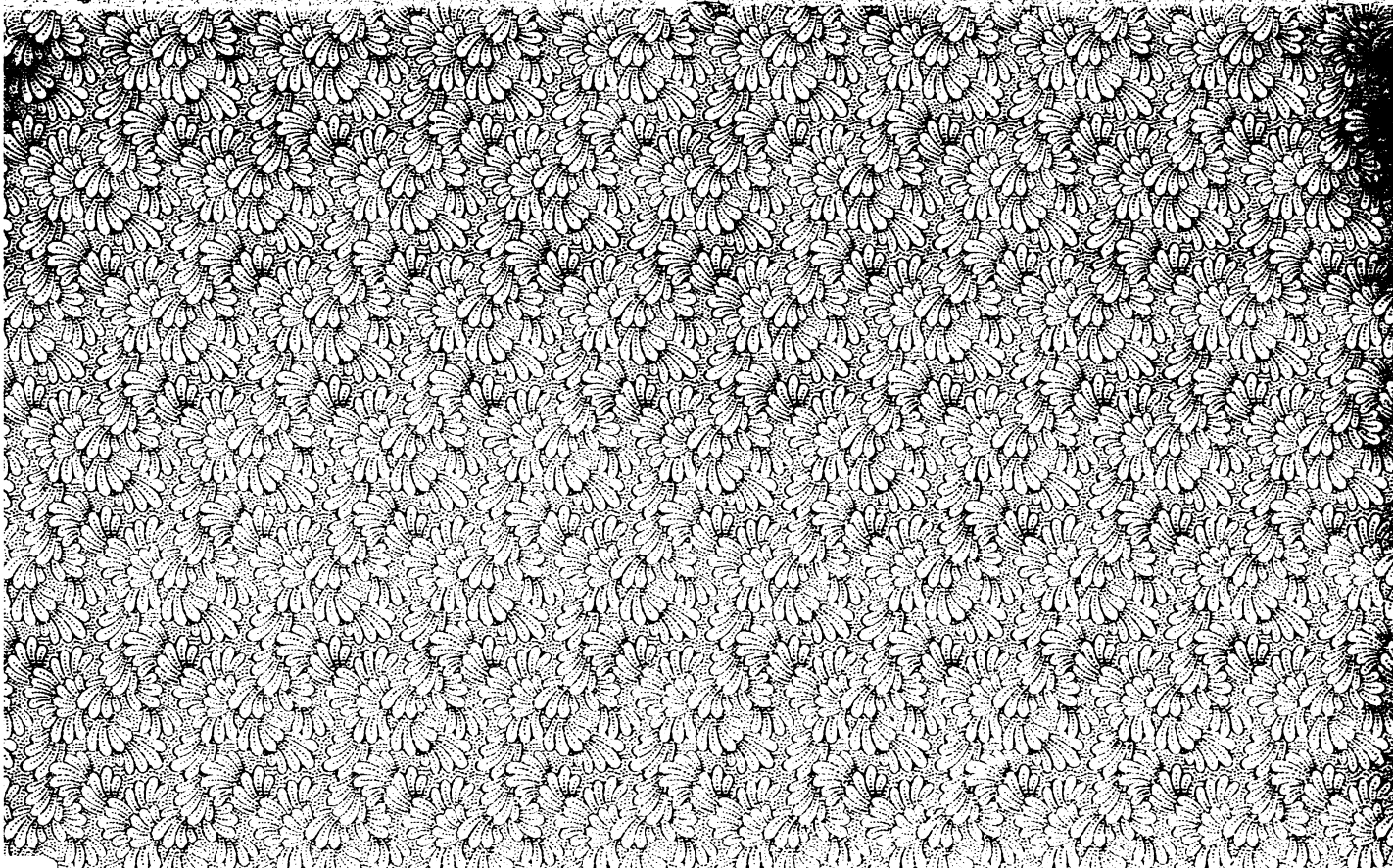

CHURCH OF ST. MARY MAGDALENE,
MUNSTER SQUARE, LONDON, N.W.

WHOSOEVER THOU ART, WHEN THOU ENTEREST THIS CHURCH, LEAVE IT NOT WITHOUT ONE PRAYER TO GOD FOR THYSELF, THOSE WHO MINISTER, AND THOSE WHO WORSHIP HERE.

THE REV. EDWARD STUART,
FOUNDER AND FIRST VICAR OF THE CHURCH
(From a Photograph by Samuel Walker.)

DESCRIPTION AND HISTORY OF THE CHURCH OF ST. MARY MAGDALENE, MUNSTER SQUARE, LONDON, N.W.

COMPILED BY TOM E. SEDGWICK, WITH CHAPTERS BY J. T. MICKLETHWAITE, F.S.A., R. NORMAN SHAW, R.A., AND OTHERS.

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COLLECT FOR ST. MARY MAGDALENE'S DAY.

GRANT, O most merciful Father, that as Blessed Mary Magdalene, loving Thine only begotten Son above all things, did obtain pardon of her sins, so by her prayers she may procure from Thy mercy eternal blessedness for us; through the same Thy Son Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

THE PATRONAL FIGURE.

PREFACE.

As the Church of St. Mary Magdalene has now entered upon the second half-century of its history, I thought that its history during the last five decades should be collected, and incorporated, with a handy description of the principal points of interest in the Church itself, together with other chapters germane to the subject. As no one else volunteered to undertake the necessary work, I have myself done what in me lay with that object, although no one is more conscious than myself of the many shortcomings of the book.

My thanks are due to the many friends who have given their assistance in many ways, especially to those who have contributed Chapters to the book itself, and to Mrs. Windham Baring, Miss Corbet, Mr. H. Clift, Mr. W. Dyke, Mr. W. G. Harvey, the Rev. W. H. H. Jervois, Mr. R. Norman Shaw, and Mr. R. N. Shaw, junr., who have kindly given blocks for the illustrations. The beauty of the illustrations and the get-up of the book itself are due to the care and attention bestowed on the work by Messrs. Walker and Cockerell and Messrs. Miller, Son, and Co. respectively.

In conclusion, I would express the hope that there may be a substantial surplus arising from the sale of the book, which will be devoted to the fund for the reconstruction of the organ.

T. E. SEDGWICK.

101, GLOUCESTER PLACE,
LONDON, W.

22 July, 1902.

CHRONOLOGY.

July 10, 1849.	Foundation Stone laid by Mr. Baron Alderson.
April 22, 1852.	Consecration of the Church by Bishop Blomfield.
1872.	The present Schools opened.
February 15, 1877.	Death of Mr. Stuart.
May 31, 1877.	Mr. Ponsonby instituted.
October, 1882.	Houses in Munster Square pulled down.
May 18, 1883.	Corner Stone of the North Aisle laid by the Marchioness of Salisbury.
January 23, 1884.	North Aisle consecrated by Bishop Temple.
February 14, 1894.	Death of Mr. Ponsonby.
1894—1896.	The Incumbency of Mr. Hitchcock.
1896.	The Clergy House opened.
1896.	Mr. Jervois appointed Vicar.
1901.	The Schools enlarged.
1901.	The Church Institute opened.

CONTENTS.

INTRODUCTION.

CHAP. PAGE.

I.—THE PLACE OF THE CHURCH IN THE REVIVAL OF CHURCH BUILDING, BY J. T. MICKLETHWAITE, F.S.A. 1

II.—THE CHURCH OF ST. MARY MAGDALENE, BY R. NORMAN SHAW, R.A. 6

III.—THE SERVICES OF THE CHURCH, BY THE REV. W. H. H. JERVOIS, M.A. 10

IV.—HISTORY OF THE CHURCH AND PARISH. 14

Early History—the Building of the Church—Mr. Stuart's and Mr. Ponsonby's labours—the Clergy House erected—later Days.

V.—DESCRIPTIVE GUIDE TO THE CHURCH. 23

The Exterior—the Interior—the Chancel and Sanctuary—the Side Altar—Pictures and Brasses—the Font—the Organ—the Sacristy and Crypt—the Stained Glass of the Windows.

VI.—THE SCHOOLS, BY J. A. CHALK. 33

APPENDIX.

EXTRACTS FROM THE WRITINGS OF THE LATE REV. EDWARD STUART. 38

Some Thoughts on Low Masses, 1863.
The Lawfulness of the Use of Incense, 1863.
Sacramental Worship, 1860.
Leaflets issued for Christmas, Good Friday, Easter, and Whit-Sunday.

HYMNS TO ST. MARY MAGDALENE OF THE XI., XII., XIV. AND XVII. CENTURIES. 51

LIST OF THE CLERGY FROM 1852 TO 1902. 56

LIST OF THE CHURCHWARDENS FROM 1852 TO 1902 57

LIST OF FULL-PAGE ILLUSTRATIONS.

PORTRAIT OF THE REV. EDWARD STUART, from a photograph by S. Walker ... ... *Frontispiece*

To face p.

THE PATRONAL FIGURE ... ... iv.

THE INTERIOR, PRESENT DAY, TRANSVERSE VIEW ... 5

THE DESIGN FOR THE EXTERIOR OF THE CHURCH, WHEN COMPLETE, from the original drawing by the late Richard Carpenter 6

THE INTERIOR OF THE CHURCH, IN 1852, from the *Illustrated London News* 9

THE INTERIOR, PRESENT DAY, LOOKING EAST ... 10

THE EXTERIOR OF THE CHURCH, C. 1870, from an old photograph 15

PORTRAIT OF THE REV. F. J. PONSONBY, from a photograph by A. Fry, Brighton 19

THE EXTERIOR, PRESENT DAY 23

GROUND PLAN OF THE CHURCH, by Mr. J. T. Micklethwaite, F.S.A. 24

NOTE.—Blocks for these illustrations are being given by past and present members of the congregation.

CHAP. I.—ON THE PLACE OF ST. MARY MAGDALENE'S IN THE REVIVAL OF CHURCH BUILDING.

BY J. T. MICKLETHWAITE, F.S.A.

The history of the change in English church building which took place in the latter half of the nineteenth century has not yet been written. It has generally been confused with the history of the revival of Gothic Architecture, which does not coincide with it even in its dates. Until the rebuilding of the churches of London, after the great fire in 1666, when Italian Architecture came into fashion, the old English style continued in general use for church work, and after that, even up to the time of the new movement, there were always a few church builders who attempted to work in it. Their knowledge was not so good as their intention, but still, if we overlook the general poverty of the detail, some of their buildings are well worthy of respect. It is not, however, from their tradition that we can trace the rise of our modern practice.

The Gothic revival was literary in its beginning. It starts from the romance writers of the time of George the Third. Their works are forgotten now, but they were the creators of an affectation of mediævalism which showed itself in country houses masquerading as "Abbeys" and "Castles." These early efforts at Gothic building are absurd enough, but the demand for them led architects to a more serious study of our old architecture, and in the course of the first third of the nineteenth century some had acquired sufficient knowledge to produce tolerable copies of its details. Some excellent books illustrating old English buildings were published in this period, and they both helped to spread the fashion for imitating it, and made the imitation easier. But so far the revival was only a fashion largely supported by a shallow sentimentalism. It was a bad time for architecture of any sort. The Italian tradition derived from Inigo Jones and Wren, after growing weaker and weaker as the eighteenth century went on, had reached the most helpless imbecility in the nineteenth, and its place was partly taken by the fatuous

pendantry of the "Greek" revival. The Gothic of the time was bad indeed, but, except for mere book-learning, it was not worse than its rivals.

Such as it was, the revival had been going on for more than half a century before it had much influence in church building, one reason for this being that very little church building was done. But about 1820 began the "Commissioners" churches, and some of them, especially in the manufacturing districts of the north, made pretence of following the old English style. Most are too debased for criticism, though a few, such as St. Luke's Church, Chelsea, by T. Savage, and some of the earliest works of Charles Barry, are fine buildings according to the standard of their day. But the architecture of each of them, good or bad, is only a matter of detail, and the church is but the Georgian preaching-house in a new dress.

The ten years between 1840 and 1850 saw the beginning and development of a change which was nothing less than a revolution. Two new influences then began to work; first the Ecclesiological movement which grew out of the great Church revival begun by the "Tractarians," and second, the architectural teaching of Augustus Welby Pugin. The "Tractarians" sought to make the churches again places of worship, which they had ceased to be except in name, and they looked on the ancient churches as models to be studied and copied, instead of only as curious relics of the barbarous though interesting "dark" ages. The movement centred in the *Ecclesiological Society*, which had developed from a small association of young men at Cambridge called the *Cambridge Camden Society*. The task they undertook was enormous, but the rapidity of the advance is most remarkable when we look back upon it. The first leaders were not architects, and when architects came to be associated with them, they were not all endowed with the knowledge and taste necessary for the production of good architecture. The best men had all to learn, and the movement was discredited by the incompetence of pretenders. In the earliest attempts the advance on the then traditional preaching-house type of church was very

little, but it is almost startling to note in how very few years the new ideal established itself and prevailed. The church builders were generally beforehand with the ecclesiastical practice of the time, and contributed no little to its advancement.

It is impossible to overstate the debt that English architecture owes to Augustus Welby Pugin. He did no less than call to life that which was dead. A hundred years since the relation of design to construction had been quite lost, and what was called architecture was only the application of a screen of bastard Italian or Greek detail to building, with which it might have no relation at all. In 1841, Pugin published two lectures on *The True Principles of Pointed or Christian Architecture*. The title does not express the full importance of the book, for whilst nominally dealing with only one style of architecture, it goes to the essence of all architecture by insisting that real architectural design must grow out of construction, "that there should be no features about a building which are not necessary for convenience, construction, or propriety," and "that all ornament should consist of enrichment of the essential construction of the building."

This is not the place to trace out the story in detail. It is enough to say that Pugin's teaching at once raised architecture from being a merely academic exercise to its proper place as a free art, in which each man might do well or ill according to his ability.

The new teaching, coming at the time when men were looking for better things in church-building, took root at once. Pugin himself, being a member of a schismatic communion, could exercise only an indirect influence on the movement within the Church. But there were able architects ready to carry it on. Perhaps the first important town church in which the preaching-house tradition was entirely abandoned was that of St. Saviour, at Leeds, consecrated in 1845. It is a very remarkable building, lofty and well-proportioned, and correct in all its appointments, according to the teaching of the Ecclesiologists, but planned without any consideration of the requirements of congregational worship. It is difficult to

imagine a greater contrast to the preaching-house church than this, with its tall narrow nave, aisles and transepts, long, closely screened chancel, and windows filled with the darkest of painted glass. Instead of the seating of an audience being everything, here the ruling idea was to surround divine worship with a reverent mystery. The darkness is characteristic of the time. The painted glass did not make old churches gloomy, but the romance writers had imagined them so for melodramatic effect, and the church reformers could not at once free themselves from the errors of the romance writers. St. Saviour's Church is a historical monument of very great interest, and it is to be regretted that the requirements of modern use have made it necessary to alter it.

The course and pace of the movement in London is well marked by three churches, each of which was, in its day, looked upon as an outpost of the "High Church" movement. They are St. Andrew's, Wells Street, St. Barnabas's, Pimlico, and our own St. Mary Magdalene's.

St. Andrew's is the galleried preaching-house, with something of a chancel formed at the east end of it. The details are meagre, and the architecture generally poor; though there is merit in the handling of the west front on a difficult site. The church was consecrated in 1846. It has been much altered, but the main features remain. The Church of St. Barnabas, consecrated in 1849, shows the same stage of advancement as St. Saviour's, Leeds, but is scarcely equal to it architecturally. It also has been much altered.

St. Mary Magdalene's, consecrated in 1852, is a frankly modern church, built for the accommodation of a large congregation, assisting at a sung service. The development of a more ornate ceremonial has created wants, which were not foreseen and provided for. But in general disposition and design, nothing better has since been built under like conditions.

Some of the architects whom we now look back upon as pioneers of the revival had not yet come into notice in 1850. And, of those who had done so, there were two, then young men, who stand out conspicuously before their

TRANSVERSE VIEW—PRESENT DAY.

fellows for their independence of thought and emancipation from the thraldom of mere precedent. They had not less respect for the old work than the others, and had studied it with no less diligence. But they had so far assimilated the old manner as to have made it their own, and to be able freely to express their own thoughts in it, and instead of timidly compiling their churches from old examples, they were feeling their way forward to something which should be itself modern and adapted to modern use. These two men were Carpenter and Butterfield.

Of Butterfield this is not the place to speak. But of Carpenter, who died before the promise of his youth was fully realised, we have the best and perhaps the latest work in St. Mary Magdalene's. Unfortunately it was not finished at his death, but enough was done to strike the key-note and to show the intention. That was to produce a dignified town church, planned for the reception of a large congregation, and for the performance of the services in the most reverent and stately manner that was then thought of. A few years earlier Carpenter had built St. Paul's Church at Brighton, a remarkable building for its date. There the aisles are low, and have lean-to roofs. Without doubt he saw this was a fault, and at St. Mary Magdalene's he corrected it by making the aisles the full height of the nave. Inside the result is excellent, although the short broad site was not an easy one to deal with. Outside, the church lacks height to assert itself properly amongst the neighbouring buildings. But, if the steeple had been built as was intended, this fault would have been less apparent.

The church is still unfinished, and respect for the founder, and those who worked with him, requires that what they began so well should be well carried on. It will be a costly work, but, without it, full justice can never be done to the building which was designed to receive it. And, as to the cost, let it always be remembered that it is better to do a small piece well, than to attempt to do more than the money in hand will properly pay for, and to produce that which cannot be permanently satisfactory.

CHAP. II.—THE CHURCH OF ST. MARY MAGDALENE.

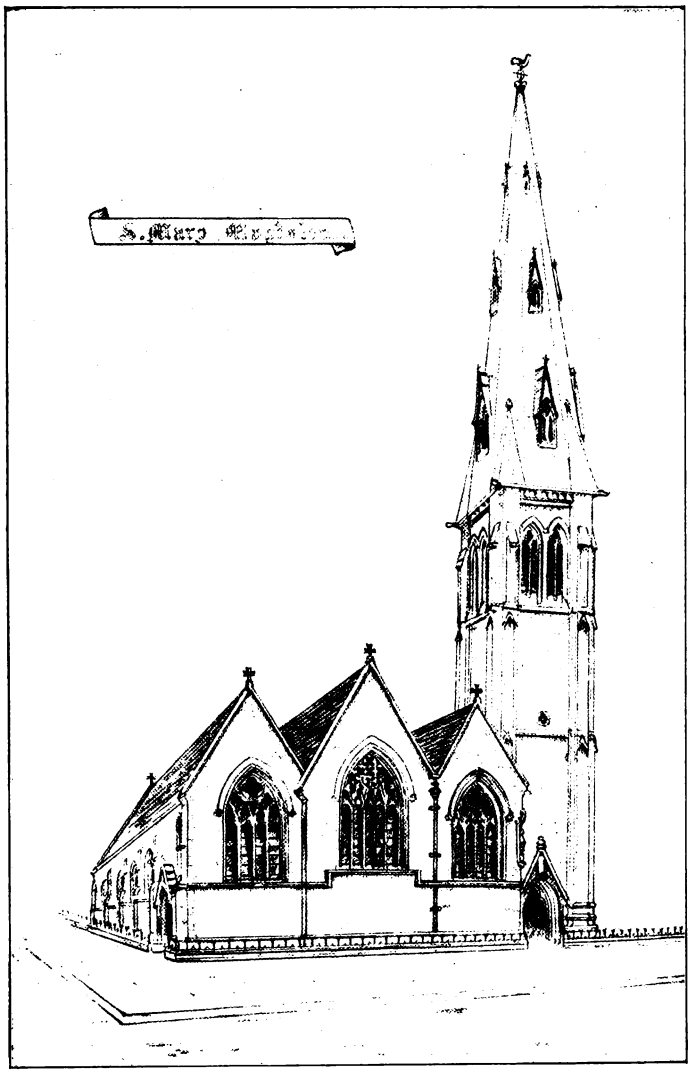
BY R. NORMAN SHAW, R.A.

The Church of St. Mary Magdalene was built in 1851 from the design of the late Richard Carpenter, an architect of well-known ability, who unfortunately was cut off in his prime, but not before he had built several remarkably fine Churches. The present Church was built from the second design he made, the first being found to be too costly. I never saw the drawings, but have always understood that it was in every way a magnificent design, larger and finer in many respects than the present Church.

The St. Mary Magdalene's that we know had the good fortune to be built at an exceptionally interesting period of what is known as the "Gothic Revival," at the time when a very full knowledge had been gained of English Church arrangements, and of English detail, and before the wave of continental influence had swept over Architecture, and perverted for the time the views of so many able architects. So in general design and in all detail St. Mary Magdalene's is thoroughly English.

Externally the Church is not remarkable, neither in size nor composition does it pretend to any great interest; and indeed it is rather unnoticeable, it is entirely unobjectionable, and that is about all that can be said of it. The East end is more interesting than the West, but owing to being in a small back street and there being no exit to that street from the Church, it is little seen, and I should not be surprised to find that many frequenters of the Church had never seen this East end at all.

The niche at the South-west angle was to have contained a statue of the Patronal Saint, but the so-called "Papal Aggression" coming at about the time when it would have been placed there, it was thought advisable to abandon it, so as not to outrage too severely Protestant susceptibilities. This omission has, however, recently been rectified.



ORIGINAL DESIGN FOR THE CHURCH.
BY RICHARD CARPENTER, C. 1849.

It is the Interior of the Church that is so admirable. We have had during the last half century hundreds of far more costly churches built, many of which, I suppose, would be considered as far more original in design, but I do not know one that is so entirely and permanently satisfactory. It is the beau ideal of a town church. It looks spacious, and yet it is by no means very large, and it certainly is not lofty. In general aspect it is very restful, and is entirely free from all affectation in design. Its restfulness is doubtless owing to the considerable amount of plain blank wall—as, for instance, on the South side all round the organ and a large piece of unbroken ashlar on the North wall of Chancel. I do not suppose these are approved at all, and are considered to look bare and to lack ornament, but they help the quietness, and are far removed from the fussiness one so frequently finds in modern work.

It has been considered by some that the aisles are too wide, so much so, that they call them "Side Naves," but in this I cannot agree. To me it is the width and height of these aisles that gives the character and dignity to the Church. If one could suppose them to be narrower and roofed with an ordinary lean-to roof, the whole exceptional quality of the design would be gone at once, and the Church become distinctly commonplace. It would remain good, but the loss would be very great.

The exceptional and original features are interesting, but none of them are aggressive. Foremost amongst these is the floor. Fifty years ago, this was a revelation. We had always been accustomed to see Churches divided up by narrow passages between the seats—into which there was always a step up—and which generally had wood floors and were not infrequently carpeted (I am not writing of the old-fashioned Georgian Churches which were all pewed, but of the comparatively modern "Gothic" Church), but to see a Church all floored over at one level, and with plain red tiles, was as startling as it was fine, and gave a sense of space that was truly delightful. This was much heightened by the large

unoccupied space at the West end, now partially filled by the Churchwardens' and Sydesmen's seats. I have no doubt this free space originated with the Founder, whose antipathy to appropriated seats in Church was as well known as it was pronounced. All was to be entirely free and open, and not even a suggestion of a pew to be left. This fine unbroken floor was at a later date cut up by gratings over the hot water pipes, and a good deal of the interest was lost, but the original aspect remains in the memories of all who saw it. Heating of some kind had at last to be recognized as a necessity, for the Church for the first ten years was miserably cold and damp. There was one stove near the organ, and that by no means a large one. It gave practically no heat, and the vigour with which the Churchwarden used to poke up the fire, and put on coals, generally during a very emphatic part of the Vicar's sermon, was to say the least of it not conducive to edification.

At that time the Church was all seated with open benches, and was lit by floriated brass gas standards, standing on oak carved pillars, as shewn in the engraving which appeared in the *Illustrated London News*, in 1852, and which is reproduced here, but the extreme damp affected the brass work so much that the scrolls fell off one by one till the standards were simply ruins and they were removed, to make way for the Coronae by which the Church is now lit.

At first there was a very beautifully designed stone wall at the Chancel Arch, but this was swept away many years ago, and the present somewhat common iron railing and gates substituted. At the same time the floor of the Western half of the Chancel was lowered about six inches. I presume this was done to give an increase of dignity to the Altar and foot pace, and partly to make the steps up into Chancel somewhat easier; originally they were each eight inches high and this was found to be inconvenient for old people.

The Stone Arcade round lower part of Chancel walls was for many years much plainer, only the wall being decorated by colour, and that in a simple manner, the

THE INTERIOR IN 1852.

Canopies, Shafts, etc., being plain stone. The centre panel over the Altar was always rather a trouble, and has been changed three, if not four, times. At first it was gilt all over, with a geometrical pattern in brown covering it, and looked simple and good.

The design and arrangement of the organ is decidedly one of the happiest features of the Church. Instead of being packed away in what is called a "chamber," from which not one half of the sound can get out, and that which does is muffled and dull, it is spread out flat against the South wall, and at a very considerable height, so as to be well above the congregation. It is about 18 feet wide by 5 feet deep from back to front. It finds its equivalent in the old arrangement of an organ in a West gallery, than which it seems difficult to devise anything better, but organs in west galleries are, I regret to say, considered hopelessly obsolete, the almost universal custom now prevailing being to take them down and place them in "chambers."

The console or keyboard is placed under the organ on the floor level. It was originally intended to have been placed just at the back of the stalls, so that the organist would have been in close proximity to the choir, but this would have made the action a little more complicated and the touch heavier, so it was abandoned.

The windows are distinctly above the average of the work to be seen in modern Churches. The large East window of the Chancel is, beyond all doubt, a fine window and the last designed by that most distinguished genius, A. Welby Pugin. He made the drawings for it in 1851, and his son-in-law, the late John Powell, drew all the full-sized cartoons and superintended the execution of the glass. When it is borne in mind that Powell had the profoundest reverence for everything that Pugin drew, we may be fairly certain that we are right in crediting Pugin with the entire design. The West window of Nave was put in as the memorial to the architect, Richard Carpenter, in the year 1855. It is very interesting, as having been entirely designed and drawn by Mr. John R. Clayton, a very old friend of Mr. Carpenter's.

CHAP. III.—THE SERVICES OF THE CHURCH.

BY THE REV. W. H. H. JERVOIS, M.A.

It seems a fitting opportunity to put on record the principles on which the founder and first Vicar of the Church, the Rev. Edward Stuart, M.A., took his stand, and which have been associated with the name of this Church ever since.

Mr. Stuart felt very keenly the terrible respectability of the Church of England, and the absence of the poor from her services. He attributed this to the unattractive appearance of our Churches, to the existence of the pew system, and to the ordinary practice at that time of confining the Sunday morning service to the fashionable hour of 11 o'clock. He therefore devoted himself to found a Church which should reproduce in the nineteenth century the glories of the best period of English architecture, and by its beauty should attract people to it. He settled that it should for ever be free and open to all comers, and he set himself to supply services at an earlier hour, in order that everyone might have an opportunity of worshipping God on Sunday morning publicly in His own appointed way.

He never ceased to insist on the fact that the service of the Holy Communion—the Eucharistic service—being the service of the Lord's own appointment, was the crown of all the other services of the Church, and that all the faithful should remain in throughout the whole service, whether at that particular time receiving or not.

His teaching on this point, and his insistence that in order to bring the Church within the reach of the poor, services must be provided at earlier hours of the day, are well brought out in his pamphlet, "Some Thoughts on Low Masses," extracts from which are given in the Appendix.

In practice, his first step was to add a service at 9 o'clock, and earlier ones still were added at a later date. To-day we find ourselves with four celebrations of Holy Communion every Sunday, at 7, 8, 9.30 and

THE INTERIOR.—PRESENT DAY.

11 a.m.; indeed, it is difficult for us to realize that 50 years ago the state of things was so different, and how much "before his time" Mr. Stuart was, in fact, advocating reforms since universally accepted.

Mr. Stuart insisted from the first on the clear instructions and definite orders given in the Book of Common Prayer. He pointed out how very largely these were ignored or set aside, and he proceeded himself to set the example of consistent endeavour to carry out the system of the Prayer Book, and of faithful obedience to its orders. It was in this endeavour that he became one of the first to restore the use of those "ornaments of the Church and of the Ministers thereof" prescribed by the Ornaments Rubric. He had never any doubt that "vestments, lights and incense" were not only lawful, but prescribed by the Rubric. He used these things because he believed that the "beauty of holiness" would attract the people, but especially because he felt it his duty to obey the Rubric, as the law of the Church on the matters. He started incense at a very early period. We have it on the authority of the Rev. J. Edward Vaux that its use was general, and expected by the people as early as 1857, when he joined the staff of the Church. Mr. Stuart always made the greatest point of it and we who have entered into his inheritance feel that we could not give it up without being false to our trust, although we modified the manner of its use at the request of the late Bishop of London two years ago.

Mr. Stuart claimed, in fact, not only to render the services of the Book of Common Prayer in their integrity, but with all the dignity of which they were capable, not in the bald and bare fashion that was at that time the usual thing, but as they might have been rendered "in the second year of Edward the Sixth."

It is the claim of St. Mary Magdalene's Church at the present day—NOT to celebrate a DIFFERENT service from that in the Book of Common Prayer, but to celebrate the Prayer Book Service IN ITS ENTIRETY, and with all the old adjuncts "for glory and beauty,"

believing as we do, with Mr. Stuart, that all these adjuncts are, strictly speaking, prescribed by the Prayer Book itself.

He started with a surpliced choir, sung services, cross and lights on the altar, and the Eastward position, and no protesting voice raised. He also arranged for the children to attend the sung Eucharist, emphatically taught the duty of every Lord's servant attending the Lord's service on the Lord's Day, and did his utmost to add to the dignity of the Altar and its surroundings and ceremonial. A daily celebration of the Holy Communion was introduced at quite an early date.

What Mr. Stuart did was to carry out the system of the Book of Common Prayer IN ITS FULNESS and to present it IN ITS FULNESS to the people. We do not claim to interfere with those who are content with a lower standard, but we do claim that, even if they do not see their way to worship with us, they shall be as ready to recognize our honesty and truth as we are ready to recognize theirs. We append here the Table of Services now held in the Church, which will show the way in which we endeavour now to carry out the ideal at which Mr. Stuart set himself to aim.

LIST OF SERVICES.

MATINS—Sundays, 10.30. Week days, 7.10.

LITANY (or other Procession)—Sundays, 11.0 (sung before the Principal Eucharist), Wednesdays and Fridays (except at Festivals), 7.25 a.m. Festivals, 12 noon.

HOLY EUCHARIST—Sundays, 7.0, 8.0, 9.30 (sung), 11.0 (solemn). Week days, 7.30. Principal Holydays, 6.30, 7.30, 9.0 (sung), 10. Wednesdays and Fridays, 7.30, 10.0.

EVENSONG—Sundays, 7.0. Week days, 8.0.

SACRAMENTS, ETC.

HOLY BAPTISM is administered—
PUBLICLY—Sundays, 4.30 p.m. Fridays, 7.30 p.m.
PRIVATELY—In case of urgent need.
TO ADULTS—Application to be made to the Clergy.

CATECHISM—Sundays, 10.15 a.m., 3.0 p.m. Teachers' Class, Tuesday, 8.30 p.m.

CONFIRMATION—Candidates are prepared at any time between October and May. Names to be given to the Clergy.

HOLY MATRIMONY—Banns to be given in at the Vestry, at 8.30 p.m.

CONFESSIONS—The Clergy are in Church to hear Confessions, Fridays, 5.0, and 8.30 p.m. Saturdays, 12.0, 7.30, 8.30 p.m., or by appointment.

VISITATION AND COMMUNION OF THE SICK—Immediate notice requested to the visitor or clergy. Names of sick persons to be placed in Box for Intercessions. Arrangements can always be made for the administration of the Sacraments to the sick.
St. James V., 14, 15, 16.

CHURCHINGS—Weekdays, 7.50 p.m. Name and address to be given beforehand to the Verger.

BURIAL OF THE DEAD—First part of the Burial Service in Church (by arrangement).
HOLY EUCHARIST—On the day of a Funeral (hour to be arranged), last Thursday in each month, 8.10 a.m., any other day by special request. Names of departed friends to be placed in Box for Intercessions.

COMMINATION SERVICE—Followed by Solemn Eucharist, Ash Wednesday, 10.30 a.m.

ORDINATION—Young men desiring to offer themselves as candidates for the Sacred Ministry are requested to speak to one of the Clergy.

CHAP. IV.—HISTORY OF THE CHURCH AND PARISH.

Absence of a Church in any district is certain to ensure the deterioration of the neighbourhood at no very distant date. On the other hand, the provision of a dignified Church in any locality greatly improves the surrounding vicinity. This statement is borne out in a remarkable degree in the history of St. Mary Magdalene's.

When London, in Georgian days, gradually extended its borders and spread further afield, Osnaburgh Street and Munster Square with the surrounding property, were built (c.1810) in a substantial style. Osnaburgh Street, and others near by, were provided with stables to each house, and it appears that the inhabitants at first were people of means and some position. Like all newly built-on districts, it retained, too, some of its rural surroundings for a considerable period. The country was not nearly so far away then as now, and the village pound and village pond of St. Pancras were still on the sites of Holy Trinity Church and Portland Road Station, even within the memory of people still alive. But no Church accommodation of any description was provided for many years, and the area with all these additional rows of houses continued part of the gigantic parish of St. Pancras. It is evident that it was, moreover, recognised, even in those apathetic days, that the parish had outgrown the accommodation of the original little Church of St. Pancras, since, in 1819, the then Duke of York laid the foundation stone of the new Church, as we know it now, which was consecrated in 1822.

In 1818 Dr. Blomfield had been appointed Bishop of London, and he devoted himself very largely to increasing the number of Churches in his Diocese. With this object he founded the Metropolis Church Scheme, which had for its object the building of Churches in London, where the Church accommodation was ridiculously small in proportion to the ever-increasing population.

Christ Church, Albany Street, was the first Church built by this scheme, and was finished in 1837. It was to Christ Church that Mr. Stuart used every Sunday to go for his

THE EXTERIOR—C. 1870.

eight o'clock Communion, when staying with his father in Harley Street during the Oxford vacations, and whenever he went there he always dropped a piece of gold into the box, "For the Building of the New Church," which subsequently formed the nucleus of the fund for purchasing the site of St. Mary Magdalene's.

After completing his studies at Eton, and at Baliol College and New Inn Hall, Oxford, where he came under the influence of Dr. Pusey, he took his degree, and in about 1845 he was ordained, Mr. Wardell of Winlaton, in the Diocese of Durham, giving him a title. He next became an assistant-priest to Mr. Powell, of Cirencester, and afterwards he volunteered to assist Mr. Edward Munro in carrying on the College, which he had founded for the higher education of boys of the lower middle-class.

He then joined Mr. Dodsworth's staff at Christ Church, Albany Street, and while there he conceived the idea of devoting himself and his fortune to what eventually became his life's work, at St. Mary Magdalene's. It is said that he offered the Bishop of London to found a Church and to serve it in such part of London as had the most evil reputation, and the Bishop indicated the then York Square neighbourhood. He may possibly have also been influenced in his choice by Dr. Pusey, who was well acquainted with its terrible condition.

For all the forty or so years since the houses had been built, no Church had yet been erected within sight, and the neighbourhood had deteriorated rapidly. The proximity of the barracks, situated at the back of Cumberland Terrace, had also tended to lower the tone of the inhabitants. The result was that no respectable people would take a house in York Square, on account of the stigma attached to any one dwelling there.

It is typical of the man that Mr. Stuart not only sold his estate to pay the entire cost of the Church, and for its endowment, but he himself took a house in the notorious square itself as his own residence.

The site of the Church was originally occupied by a coach factory, and the site having been provided, as before indicated, by the congregation of Christ Church,

the foundation stone was laid on July 10th, 1849, by Mr. Baron Alderson, an old friend of Mr. Stuart's.

The Holy Eucharist was celebrated in Christ Church, and the service was fully choral, five choirs combining to give effect to its performance, viz., those of St. Andrew's, Wells Street, Margaret Chapel, a selection from St. Mark's College, the boys of the Chapel Royal, St. James', and the regular choir of Christ Church. They were conducted by the Rev. T. Helmore, whose Psalter (Noted) was used for the Psalms, which were chanted antiphonally by priest and choir. The Rev. John Keble preached the sermon.

After the Service, a procession was formed to proceed to the site, consisting of about seventy surpliced Priests and a surpliced Choir of eighty, followed by the greater part of the congregation. The service of the laying of the stone included two sets of Versicles—commencing respectively, "O how amiable are Thy dwellings," and "Behold, I lay in Zion a chief corner-stone, elect, precious," the 84th and 127th Psalms, sung to grand old Gregorian tunes, and prayers, including one for consecration of the stone. The stone was then formally laid, and an anthem followed. The blessing, pronounced by Mr. Dodsworth, concluded the ceremony. The procession then returned to Christ Church in the same order, and a banquet subsequently took place the same day.

The building of the Church, however, occupied a longer time than had originally been expected on account of difficulties with the foundations, but in three years the first part of the Church was ready for consecration, and on April 22nd, 1852, the Church of St. Mary Magdalene was consecrated by Bishop Blomfield, and the following, in the handwriting of Mr. Stuart, is the earliest entry from the Parish Book:—

"The Right Rev. Lord Bishop of London consecrated the Church of St. Mary Magdalene on this day. Messrs. Holland and Charrington, parishioners of the new District Parish, with the Rev. Edw. Stuart, Perpetual Curate, presented the petition for consecration.

"The Prayers were said by the Rev. E. Stuart; the Lessons were read by the Rev. M. Shaw, and Rev. W. F.

Powell, of Cirencester. The Epistle was read by the Rev. W. F. Burrows, and Holy Communion was administered by the Bishop, assisted by the Rev. E. Stuart, Rev. W. F. Burrows, and Rev. J. W. Molyneux, Assistant Curate of St. Mary Magdalene's, to 300 communicants.

"The Sermon was preached by the Bishop of London, and the offertory, amounting to £190, was set aside for the building of Schools in the new District.

"In the evening there was Service at seven o'clock, after which a Sermon was preached by the Rev. F. D. Maurice, Professor of King's College."

It may be mentioned in passing that the anomalous title of "Perpetual Curate," which was shared with the incumbent of Christ Church, Albany Street, and many other comparatively recently erected churches, and new districts, was altered to that of Vicar by the passing, in 1860, of the Marquis of Blandford's Act.

Thus began the actual history of the Church, the Jubilee of which we have been spared to keep this year (1902). How far reaching may be the results of the single-hearted labours of Mr. Stuart and those others who have ministered and laboured at St. Mary Magdalene's, no man can tell. It is sufficient for us to know that the whole moral tone of the Parish was visibly improved even before Mr. Stuart's death, and the improvement has continued ever since.

The lines on which Mr. Stuart worked to attain this end and in which he has been followed by his successors, were to make the word THOROUGH the motto of the Church, and this single word best sums up his own life and teaching, as well as the Church and the services.

And he was not afraid to adopt such practices of the Roman branch of the Catholic Church as were fit and edifying, leaving them the "monopoly," as he was wont to write, of compulsory confession, of compulsory celibacy, of miraculous images, and of prayers in Latin. He also strongly championed the voluntary use of private confession in both his teaching and writings. He always insisted, however, on having the congregation with him before he added to the ceremonial or otherwise altered

the services. For this purpose he preached on Vestments, Incense, or whatever it might be, before introducing them, besides writing pamphlets and leaflets with the same object. He also compiled a Hymn-book at a time when the paraphrased versions of the Psalms were almost the only metrical songs used in Churches. Several of these hymns are now included in the new Hymn-books now in use in the Church. He made the Services and Music bright, congregational, and hearty. One of the customs he borrowed from abroad was that of Open-air Processions, on the greater festivals, in addition to those in the Church. In these he introduced girls in white, with different coloured scarves, as well as the regular choir with the banners of the Church. He admitted that such processions were then (1873) unusual, but hoped that would not be the case much longer. He further justified the proceedings in a tract he published at the time by appealing to common sense and to Biblical tradition, as well as similar efforts of dissenters and others.

At Christmas, Good Friday, Easter, and Whitsun, he always circulated leaflets, the specimens of which, with the extracts from his other writings on pages 48 to 50 will suffice to show the type of the man, and the direct clearness of his teaching.

In his social work he was as conspicuous as a pioneer as in the services. The Christmas dinners and presents, treats to the children of the schools, their parents, and poor people generally, have always been one of the traditions of the parish. For many years, too, he held annual summer excursions to Rye House, charging the participants one shilling each all round towards their share of the day's expenses, people in better positions being invited to increase their contribution. As far back as 1855 he formulated the rules for St. Mary Magdalene's Club, which was most successful, and in which—as in all the work connected with the Church—he took a great personal interest, and towards the success of which he devoted several hours of his own spare time each week. This social side languished somewhat at the time of his death, but was revived by Mr. Ponsonby, and is now succeeded

THE REV. F. J. PONSONBY,
SECOND VICAR
(From a Photograph by A. Fry, Brighton.)

by the Church Institute, which is designed especially for the young men and boys of the Parish.

Mr. Stuart was a bold and vigorous pamphleteer, as is shown by his writings, still extant, and by his letters to the *Guardian*, and other papers. He wrote on such subjects as 'The Decimal Coinage and the Poor,' 'Free and Unappropriated Churches,' 'The Pew System—the chief hindrance to the Church's work in towns,' 'The Church of the Rich,' 'Simony in the Church of England,' 'Methodism and Tractarianism,' 'The Due Observance of the Lord's Day,' 'The Mediation of the Church,' 'Some Thoughts on Low Masses,' 'The Presence of Non-Communicants,' 'Ritualism, a Misnomer,' 'Catholic Unity,' and other topics. And he was not only brave on paper, but he always had the courage of his convictions, and was prepared both to suffer for what he considered right, and to succour those who were also attacked for the truth's sake. When, for instance, the riot at St. George's prevented the members of the Mission from their keeping the Patronal Festival down in the East, the Rev. C. F. Lowder gladly accepted Mr. Stuart's invitation to keep their Feast at Munster Square; and, as a direct result of the riots, he himself adopted the use of Eucharistic vestments, which previously he had abstained from doing, lest people should think he wished to dress himself up.

He was a man far in advance of his times, as is manifest by the way in which statements made by him half-a-century ago, and which he championed, are now accepted without question in these latter times. Single-minded, fearless, and heart-whole, after 25 years of devoted work at the Church he had built and endowed, he was called hence to his reward, and was buried at Willesden, on February 24th, 1877. His funeral was attended by many hundreds, both in London and at the grave side.

Mr. Stuart had given the two next presentations to Mr. Charles Alderson, who appointed the Rev. F. J. Ponsonby to the living. He was born March 21st, 1837, and was educated at Harrow, and Merton College, Oxford. He took his degree in 1861, and then went to Cuddesdon for a year. He was ordained Deacon in 1862, and Priest

in 1863. After being Curate of St. Giles, Reading (1862 to 1867), Chaplain of Hampton Court Palace (1867 to 1868), Rector of Brington, Northants (1868 to 1877), he was appointed Vicar of St. Mary Magdalene's in 1877.

The growth of the Social Work of the Church in the Clubs for men, boys and girls, and the progress of the work of the Schools, besides the steady uneventful continuance of the general work of the Church, are all features of Mr. Ponsonby's vicariate. The great events in it were, however, the erection of the North Aisle, in memory of the Founder, by Richard Carpenter, from his father's plans with slight modifications, and the provision of the site for the Clergy House to the South-west of the Church, on which the memorial to himself was subsequently erected.

Mr. Ponsonby died on February 3rd, 1894, and was buried at Highgate Cemetery. At the time of his death, he was also Treasurer-General of the Confraternity of the Blessed Sacrament, Warden of the Guild of St. Luke, and a Member of the Council of the English Church Union. The funeral service to Mr. Ponsonby was a tribute of the esteem in which he was held by all classes, as had also been that of Mr. Stuart. The body was brought to the church the previous evening. The Blessed Sacrament was offered for the repose of his soul at 7.30, 8.15, 9 and 10, on the morning of the day. The clergy of the rural deanery made a double file from the chancel to the church door, down which the body passed. The people were five deep on both sides of the road, and this crowd extended some distance from the Church. At the grave-side some 1500 attended. Her late Majesty Queen Victoria sent a wreath. On the coffin, however, a single cross of white flowers was laid, for it was found that he had written many years before: "Let one cross of flowers be placed upon my coffin, and if others attending my funeral wish to show me a floral respect, let them bring one flower—a white pink, a violet, a daisy, or some other common flower, or a laurel leaf (perhaps he was thinking it might be in winter), and drop it on my grave."

He had a singular faculty of influencing others without a shred of cant about him. In the ministry of reconcilia-

tion, and the touching of souls by his simple and persuasive appeals at missions, he did a great and noble work outside his parochial duties. His character is admirably summed up in the sermon preached at his funeral by the Bishop of Lincoln. "Everyone feels how attractive, how powerful, how ineffably precious his fascinating courtesy, his honest priestliness were. His kindly hopefulness, and still more kindly helpfulness, never an unkind word for anyone, ever noticing any little ray of light, any spark of goodness, must have struck all of us. He seemed more than anyone I knew, to reflect that side of his Master's character 'that thinketh no evil, believeth all things, hopeth all things.' He was a true fellow-worker, head of his parish, and yet fully trusting his fellows. He took a full share of the work himself, yet ever gave the credit of any success to those that worked with him. Very humble was he in the estimate of his own efforts, and very generous in appreciating those of others. When he became Rural Dean, he united all parties, and shewed us that the same powers that exercised so happy an influence in his own parish, did not fail in a wider sphere."

Mr. Alderson appointed, to succeed Mr. Ponsonby, the Rev. H. W. Hitchcock, who was instituted to the Vicarage on March 19th, 1894. At the time of his accepting St. Mary Magdalene's, he was curate-in-charge of St. Ethelburga, Bishopsgate, previous to which he had been Vicar of St. John's, Torquay, from 1881-1885, and had helped for some time at St. Thomas', Regent Street, besides acting as Chaplain at Cannes for two winters.

The incumbency of Mr. Hitchcock will always be remembered by the change of the ceremonial of the Church from the Roman to the Old English use, and by the building of the Clergy House, which stands to the South-west of the Church, and was erected in 1894, from designs by Mr. Inglelow. It stands on a piece of ground, part of the cost of which was defrayed by a grant of £1,200 from the Ecclesiastical Commissioners, and the balance of £1,300 was raised by public subscription in 800 donations ranging from ½d. to £100, in memory of Mr. Ponsonby, who was known to have been always

hoping that a good Vicarage house would be handed over to his successors free of debt. The corner stone was laid on the morrow of St. Mary Magdalene's Day, 1895, and the house was first occupied in 1896.

Mr. Hitchcock's health was not very good, and after a voyage to the Cape had not done all the good that was expected, it became necessary for him to resign. The Rev. W. H. Jervois, who had been assistant priest for five years at St. Giles's, Reading (Mr. Ponsonby's original parish), and twelve years at St. Matthew's, Westminster, was appointed Vicar in 1896, by the Bishop (Temple) of London, to whom the patronage had fallen by the original settlement.

During the past six years the schools have been enlarged, the new Institute has been opened, the congregation has become more parochial, and thus the Church has started on the second half-century of her work.

The Church's work, whether in general or in any individual parish, must be one of faith, always certain of her divine commission and the divine promises, always looking upward, always confident, always content to leave results in the hands of God. The time will come when the densely populated area bounded by Euston Road, Hampstead Road, and Drummond Street will be annexed to the parish, bringing with it a large increase of responsibility and an imperative call for fresh effort; it is therefore necessary from a purely human point of view to put forth our best energies now on behalf of the present population to bring home to them the Catholic Faith, and so to make them "workers together with God," at least by their example of Christian living.

There are many things still wanting to complete the Church, particulars of which will be found elsewhere, but these notes will indicate what has, by the grace of God, been accomplished in the past, and assuredly we may look forward to like blessings in the time to come.

THE EXTERIOR—PRESENT DAY.

CHAP. V.—DESCRIPTION OF THE CHURCH.

THE EXTERIOR.

The exterior of the Church does not call for much comment. The building is finely proportioned, but owing to the surrounding buildings only the North end and the West side can be seen to proper advantage. The three gables at both the East and West ends lend a dignity to the building, which the erection of the tower will in time complete. The carving is interesting in the gargoyles, the evangelical symbols in the face of the East wall and at the base of the niche, in which is the figure of St. Mary Magdalene, which was executed by Mr. W. White, and was unveiled on Easter, 1899, in recollection of the first Easter Festival.

The Church, with the Clergy House and Schools, constitute a whole block of buildings surrounded on all sides by roads. The composition of the Church is best seen from without.

The original drawing for the exterior of the Church is here reproduced for the first time (see p. 6). The dignified proportions of the then proposed tower will be easily seen. Commencing with a noble basement, two well-proportioned stages, treated with great dignity and simplicity, the belfry stage rises clear far above the level of the cresting of the nave roof, and is enriched with two adjacent two-light windows on each face. The spire is broached, very lofty and octagonal with three ridges of spire lights in the cardinal faces. It was proposed that the chief door should be cinqfoliated and canopied and should be set in its West face.

The aspect from the North-West corner is the best, from which point the North and West faces can be seen. The one with the richly carved North-West porch, the series of buttresses and the varied tracery of its windows, and the other with the still more lovely tracery of the windows under each of its three gables.

The South face is almost entirely hidden by the neighbouring buildings, and the East end is shut in by the narrowness of the street in which it is situated. The

arrangement of the sacristy and the choir vestry at this end of the two aisles, the shoulder ridge of the junction of the nave and chancel roofs, and the arcaded buttresses to the East wall of the chancel can, however, all be easily seen.

THE INTERIOR.

The Interior, however, is more striking. The three lofty, open timber roofs are divided by a double arcading, each consisting of six well-moulded arches springing from graceful middle-pointed columns clustered of four, filleted, which rest on more plainly moulded bases.

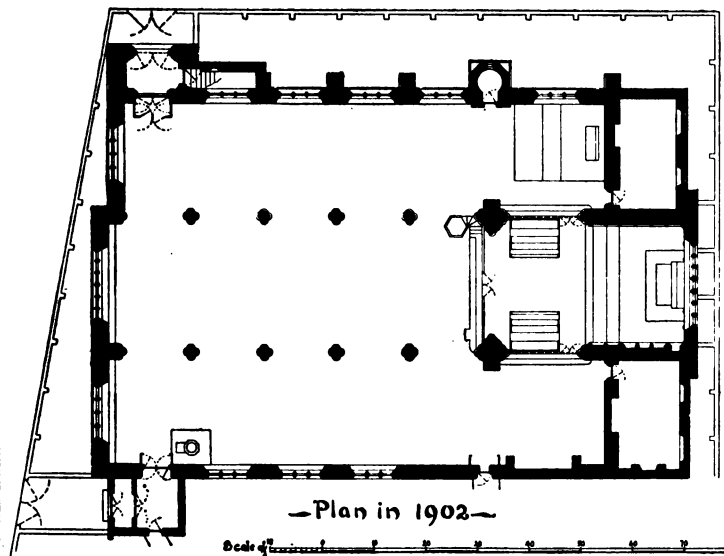
It was originally contemplated that the length of the Chancel should be 32 feet 6 inches, and of the Nave 79 feet 6 inches, but during the course of building these figures were slightly modified, and the dimensions of the Church are as follows:—

Total length of Church, 110 feet 10 inches.
Total width of Church, 69 feet 6 inches.
Height to the ridge of the Nave roof, 54 feet, and to ridge of Aisle roof, 49 feet 6 inches.
Length of Chancel, 38 feet 10 inches.
Width of Chancel, 23 feet 6 inches.
Length of Nave, 72 feet.
Width of Nave, 26 feet.
Width of Aisles, 21 feet 9 inches.

THE CHANCEL AND SANCTUARY.

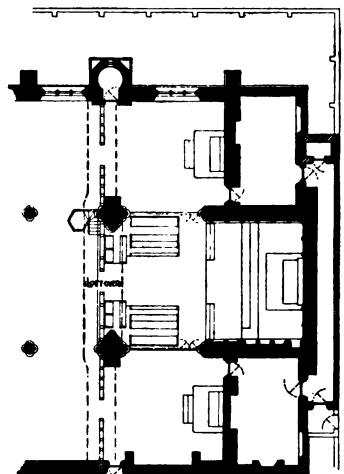
The chancel arch is extremely lofty, the floreated capitals of the pillars being deeply cut. The pulpit, which stands in the position designed for it by Carpenter, against the north pier of the arch, is of dark panelled oak on a stone base. The crucifix on the opposite pier was put up in 1884 in memory of the mission which was held in the parish that year. The figure is of bronze, attached to an oak cross. This will form the central figure on the rood beam, which is to be erected as the special memorial of the Jubilee of the Consecration of the Church, thus suitably connecting the present with the past. The lectern is of the open sided, gabled form, and stands next this pier.

Saint Mary Magdalene's Church — Munster Square — N.W.



— Plan in 1902 —

Scale of ... Feet



— Alterations proposed —

J.T. Micklethwaite — Architect —
15 Dean's Yard — Westminster
— April 1902 —

The roof of the chancel is divided into panels, the background is painted blue, and was originally sprinkled all over with gold stars, but now the centre of each panel is filled with the sacred monogram in a glory.

The Choir Stalls are of oak and were designed by Carpenter himself for the position they at present occupy. The iron railing under the South Arch was executed by the late Mr. J. G. Grace, and on the completion of the North Aisle, a copy of it was made for the opposite side.

The Sanctuary, which was planned to be the most conspicuous part of the Church, is extremely spacious. It consists of three wide planes upon the highest of which the High Altar itself is situated.

The rest of the arcading of the sanctuary, including the Aumbry and Sedilia in the South wall was inserted at the time of the building of the church, and was executed by the late Mr. J. G. Grace. The pillars are of St. Anne's marble, and the richly-carved canopies are of oak. The spaces of the arches were originally only decorated with a stencil pattern, but at a later date the carving work was coloured, and the pictures of the following saints were executed by Mr. Daniel Bell :—

NORTH WALL.

I. St. Augustine of Canterbury.
II. St. Etheldreda.
III. St. Edward Rex.
IV. St. Hilda.
V. St. Cuthbert.
VI. St. Pancras.

EAST WALL.

VII. St. Ambrose.
VIII. St. Jerome.
IX. St. Gregory.
X. St. Augustine.

SOUTH WALL.

XI. St. Chrysostom.
XII. St. Athanastius.

These figures were given : (I.) In memory of Robert Bishop, formerly an assistant in the Boys' School; (II.) By Mrs. Kirby, in memory of William Weguelin ; (III.) By Miss Woodman, in memory of Joseph Woodman ; (IV.) By Miss Weguelin, in memory of Charlie Weguelin ; (V.) By Mrs. Dean, in memory of George H. Dean ; and (VI.) By the Artist himself. Nos. VII. to X. were thankofferings from Mrs. Call, and XI. and XII. were given by Mrs. Harvey in memory of her father and mother.

The reredos beneath the east window, which is now usually covered up by the hangings of the altar, is from a design by A. W. Pugin.

Each of the two massive brass standard candlesticks, made by Scudimore, of Coventry, is set with three rows of crystals. These were presented by the Rev. J. E. Vaux, then assistant-priest to Mr. Stuart, and were purchased with his portion of the proceeds derived from the sale of the first edition of the "Priest's Prayer Book," of which he was joint compiler with Dr. Littledale. The two pendant three-tier coronas were also presented by him with the profits he derived from the sale of the second edition of the book; they were originally fitted on to the standard candlesticks, and have always only been used on greater festivals.

The seven sanctuary lamps over the chancel were given in 1895 by the Misses Boodle in memory of their father and mother. They are of Italian design, executed by Barkenstein and Krall.

THE SIDE ALTAR.

The present side altar was erected, as we see it, when the North aisle was opened in 1884. The cross and candlesticks were presented at the same time by Mr. G. J. Palmer.

The three sanctuary lamps are old Spanish work, and were given, in 1895, by the mother and sisters of St. Katherine's, Fulham, in memory of their late warden, the Rev. F. J. Ponsonby.

The piscina to this altar, in the north wall, should be noticed; next to this is the Ponsonby Memorial tablet, in Verdi di Patro marble, set in a moulding of Pavanazza marble, which was executed in 1895 by Farmer and Brindley, from the design of Mr. Norman Shaw. The background is recessed and gilded, and the inscription in bold relief reads as follows:—

> IN MEMORIAM, FRED JOHN PONSONBY, 2ND VICAR OF THIS CHURCH, 1877-1894, BORN MARCH 21, 1837: DIED FEBRUARY 3, 1894. HE LABOURED TO BUILD THIS AISLE IN MEMORY OF HIS PREDECESSOR, AND AT THIS ALTAR HE OFFERED HIS LAST EUCHARIST. AS A MEMORIAL OF GRATITUDE AND AFFECTION HIS PARISHIONERS PURCHASED THE SITE OF THE VICARAGE

ADJOINING THIS CHURCH: TO RECORD THEIR GENEROUS DEED HIS BROTHER AND SISTERS ERECTED THIS TABLET.

It is to be hoped that at some future date an altar more worthy of the church will be erected, to remind the worshippers of Mr. Stuart's self-sacrifice and Mr. Ponsonby's purity of heart.

THE FONT.

The font, which stands on a base of encaustic tiles, is in its original position at the west door, and is richly carved. The bowl is octagonal, each base of which is deeply arcaded. The shaft is carved with eight rows of ball flower ornament, between which are set eight shafts of polished Purbeck marble. The canopy of traceried oak is also octagonal in design, and is supported on a large wrought iron bracket with a counterpoise attachment.

PICTURES AND BRASSES.

Over the Font is a picture of Christ blessing the little Children, which was painted by Mr. H. Stacey Marks, R.A., from an original sketch by Clayton and Bell. This was the gift of Colonel Owen, R.E., during his churchwardenship in 1862.

The other pictures in the Church at present do not call for much comment. The one over the door of the Priest's vestry represents the Holy Family.

On the south wall over the door leading to the schools is a picture, by Clayton and Bell, of Christ among the Doctors, which was put up some ten years ago in memory of Mr. Graham, who was master of the schools for the first forty years of their existence.

On the pier of the chancel arch in the north aisle is a picture (after Andrea Mantegna) of St. Mary Magdalene, which was painted by Miss Pitcairn, who also presented it to the Church.

The Stations of the Cross extending down the north and up the south walls, were put up in 1895 in memory of the

Mission which had been held in the parish that year. The subjects are as follows:—

Station 1. Jesus Christ condemned to death.
" 2. Jesus receives the Cross.
" 3. Jesus falls the first time under the weight of the Cross.
" 4. Jesus is met by His Blessed Mother.
" 5. The Cross is laid upon Simon of Cyrene.
" 6. The Face of Jesus is wiped by Veronica.
" 7. Jesus falls a second time.
" 8. The women of Jerusalem mourn for Our Lord.
" 9. Jesus falls a third time under the Cross.
" 10. Jesus is stripped of His garments.
" 11. Jesus is nailed to the Cross.
" 12. Jesus dies upon the Cross.
" 13. Jesus is laid in the arms of His Sacred Mother.
" 14. Jesus is laid in the Sepulchre.

The BRASSES of the church are inconspicuous. The one immediately inside the south-west door is to the memory of Mrs. Durant, who was a member of the congregation for forty-five years, during the last twenty-seven of which she was caretaker to the church till her death in 1901. The other three brasses in the west wall are the dedication plates of the windows immediately under which they are severally placed. The small brass at the south-east corner of the north aisle is to the memory of Arthur Bertram Bailey, who for some time was a Server and a great helper in many ways.

THE ORGAN.

The organ was originally built by Messrs. Gray and Davison, but was practically rebuilt in 1877, and again remodelled in 1894 by Mr. C. Walker, who was also Organist to the Church for over 40 years. A general description of the instrument will be found on page 9, and, for the rest, it is doubtless best to add that the mechanism requires to be entirely overhauled and the instrument rebuilt as far as funds will allow in order to make the music equal to the rest of the service of the Church. Towards this object the proceeds of this book will be devoted, but as the cost of doing the work thoroughly will be about £650, further contributions will have to be awaited before this much needed work is put in hand.

THE SACRISTY AND CRYPT.

In the SACRISTY are kept the Church plate, and other valuables. Amongst these should be mentioned the gold chalice (among the jewels of which are some presented by the Rev. Arthur Tooth), the altar frontals, the copes and other vestments, and the banners, the principal of which represent the Blessed Sacrament, Our Lord adored by Angels, the Annunciation, and St. Mary Magdalene.

The CRYPT is spacious and lofty and extends under the whole of the church. The inverted arches at the bases of the Piers of the South Arcade are extremely interesting. It was, however, impossible to repeat these under the North Arcade owing to the North Aisle being built after the rest of the church.

NOTES ON THE STAINED GLASS OF THE WINDOWS.

The windows of St. Mary Magdalene's are one of her great points of interest. Of the fifteen windows by which the church is lighted only one still remains to be filled with coloured glass. Three of these are in the east face of the church; three in the west; one in the south wall of the chancel; three in the south wall, and the remaining five are in the north wall of the church.

Several of the earlier windows have suffered from insufficient burning, which is especially noticeable in the features of the effigies, the legends beneath them, and much of the diaper work. This makes some of the windows appear even more raw and harsh in their tone and colour than they originally were. The great east window consists of seven lights and the great west window of six lights. The two east windows of the aisles are of five lights each, and the two west windows of the aisles and that in the south wall of the chancel each consist of four lights. All the windows in the north and south walls of three lights each.

Messrs. Hardman executed the great east and west windows, the east window of the south aisle, and the one in the chancel. The two Alderson Memorial windows are examples of Messrs. Clayton and Bell's early work,

while the two west windows of the aisles, the east window of the north aisle, and that immediately next it represent some of the most beautiful of their later productions. The Nativity window in the south wall was executed by Messrs. Lavers and Barraud, and the three middle windows in the north wall by Messrs. Heaton, Butler and Bayne.

The Great East Window.—In the centre light is a picture of our Lord on the Cross, with two angels holding scrolls beneath, whilst two other winged figures, representing respectively the Sun and the Moon, are just above either arm of the Cross, which is coloured green. The three to the right of the Saviour are the Blessed Virgin, St. John and St. James, as representing the state of innocence; whilst on the left are St. Mary Magdalene, St. Peter and St. Paul, as representing the state of penitence. In the centre of the great rose is a figure of our Lord, Who is surrounded by a cloud of crimson angels, His right hand being held up in the attitude of benediction. The remainder of the tracery is filled with angels and cherubims.

The window in the south wall of the chancel contains figures of St. Stephen, St. Clement, St. Timothy and St. Ceadda. It was given, in 1855, by his mother, in memory of Henry Stuart Forbes Leigh.

The Great West Window.—The glass of this window was inserted in 1857 by subscription in memory of Richard Carpenter, the architect of the church. It may be observed that all the figures in this window refer more or less to building.

The central sexfoil of the tracery exhibits the Blessed Virgin with the Divine Infant, and in six surrounding quartrefoils are busts of Old Testament characters. In the two large quartrefoils beneath is the Annunciation.

The larger and smaller figures are as follows:—

Noah..	The ark.
Moses	The tabernacle.
Solomon	The temple.
St. John	The New Jerusalem.
St. Luke	Painting a picture of the B.V.M.
St. Thomas.. ..	Carpenter with a model of the church completed.

It may be mentioned that St. Thomas is supposed to have been a carpenter by trade.

Windows in South Wall.—The two eastermost windows in the south wall are in memory of Sir Edward Hall Alderson, one of the Barons of the Court of Exchequer, who died 1857. The opacity of colouration is said to be due to the architect, Mr. Butterfield, under whose superintendence it was carried out. The lower compartment of the centre light of each contains a shield, bearing Sir Edward's arms, and surrounded by his motto: "DEVS NOBISCUM QUIS CONTRA," on a circle. The first is the Resurrection window, and represents our Lord bearing His banner, and rising from an open tomb, in front of which a soldier in 14th century armour is represented as asleep. To the right of the Saviour stands St. Peter and St. John, whilst the three Marys are on His left. The other window represents the Descent of the Holy Ghost at Pentecost. The Blessed Virgin with St. Peter, St. James and St. John are depicted in the central light, and the nine other Apostles with St. Mary Magdalene are seen in the two side lights.

The Nativity window to the west of these was presented at Christmas, 1862, by Mrs. Mary Napier Stuart, the mother of the first vicar. The Holy Mother is represented with her Child in the centre light, and a lily in the foreground. The three Shepherds, with a Lamb, Corn, and a Passion Flower, and the three Magi, with their gifts, are shown on either side.

West Windows of Aisles.—The west windows of the two aisles are a pair. That in the south aisle, given by Mrs. Charrington, in 1884, as a memorial of her husband, represents Christ teaching, as typified by the Sermon on the Mount. The glass of companion window in the north aisle was inserted seven years later, by their son, to Mrs. Charrington's own memory—Christ healing the sick being the subject. The works of mercy are shown in the lower panels of both windows.

Windows in North Wall.—The window in the North wall to the memory of Mr. George J. Palmer, formerly editor of the *Church Times*, was put up in 1892. It represents

Christ among the Doctors. The pictures in the lower compartments are St. Paul, David singing and playing Psalms with a scribe on his right, and St. John writing at the command of the angel, with a vision of the New Jerusalem in the background. The next window shows the Raising of the Widow's Son outside the gates of the city. The lower pictures show the raising of Jairus's daughter, and Elijah and the Shunamite woman's son. This window was put up by Mr. Commissioner Kerr, in 1884, to the memory of his wife.

In the Transfiguration window Moses and Elias are on either side, with St. Peter, St. James, and St. John in the foreground. The lower compartment shows Moses coming down from the mountain with the two tables of stone. This was given in 1884, by Mrs. David Watts, in memory of her husband.

The next window shows the Last Supper. In the lower compartment of each of the three lights are: David taking the Shewbread, Moses eating the Passover, The Manna in the Wilderness. This window was put up in 1891 in memory of Henry Oliver and his wife.

East Windows of Aisles.—The two East windows of the Aisles are evidently intended to form, with the great East window, a trilogy of Saints with the Crucifix in the centre. That in the south aisle was inserted by subscription. The central of the five lights contains a representation of St. George and the Dragon, to the right of which are St. Augustine and St. Anselm, whilst St. Pancras and St. Alban are on the left. The tracery in the upper part of this window is filled with Grissaille glass. This window was designed in 1851, and the two outer lights and the tracery were executed in 1854, the three central lights being filled in the following year. The east window of the north aisle, given by Mrs. Charrington, represents St. Mary Magdalene, with the four Evangelists in the side lights. The Agnus Dei is in the central rose. In the five lower compartments are, the Scene at the Well, and St. Ambrose, St. Augustine of Hippo, St. Jerome, and St. Gregory, each having the symbol of the Evangelist represented above.

CHAP. VI.—THE SCHOOLS.

BY J. A. CHALK.

It is difficult to find authentic records of an institution which began in a very humble way more than half-a-century ago, but it is certain that about the year 1850, two years before the consecration of the Church, while the Rev. Edward Stuart was still Curate of Christ Church, Albany Street, he gathered round him about a dozen ragged and neglected little urchins, mostly of the crossing-sweeper class, and took them to his own house, No. 2, Munster Square, to dine with him every day, and at the same time he began also to teach them. Such was the beginning of St. Mary Magdalene's Schools. That he intended to have efficient schools as soon as it could be, is shown by the fact that the offertory at Christ Church, on the occasion of the "laying the foundation stone of the New Church of St. Mary Magdalene," in July, 1849, was devoted to form a nucleus for a School Building Fund, which amounted to over £240.

Mr. George Lowther Graham, at the age of twenty-four, after a period of training at the National Society's Training School at Westminster, was appointed in October, 1850, the first Master, and shortly afterwards Mr. Stuart moved to No. 1, Munster Square, a smaller and less convenient house, in order to leave the whole of No. 2 free for school purposes. For two years he kept up the daily dinner to some twenty-four poor boys; and for the first five or six years he clothed a great number of the children. Both boys and girls had uniforms; a red waistcoat with brass buttons and cord breeches, was part of the boys' equipment. Some time subsequently two other houses were occupied—No. 3, for the girls, and No. 5, for the infants, and thus the Schools continued for twenty years with only a single teacher for each department.

In 1852, Mr. Stuart offered to purchase the Dissenting Chapel at the corner of Laxton Place and Longford Street, for £3,000, a great deal more than it was worth,

but the Trustees thereof refused to sell under £6,000. There was a rival school held in the basement of the Chapel known, I believe, as Dunn's. Up to this time there had been collected in Church some £1,300; and other voluntary subscriptions for the School Building Fund amounted to about an additional £690, but as the Chapel could not be got some property was purchased in Brook Place, where the electric light works are now situated. In 1871, the Chapel was offered to Mr. Stuart for £1,500, which was considered to be a fair valuation, and he accepted the offer and bought the property with his own money. He at once proceeded to have it reconstructed for school purposes, and it was at about this time that the Schools were placed under Government control.

On November 9th this year (1871), the School Board for London published in the *Times* a list of sites for new schools, including the Stanhope and Netley Street sites. This gave rise to appeals to the Education Department, and correspondence in the Press of a very vigorous type. But it was of no avail that Mr. Stuart quoted facts and figures. The Education Department considered the school houses small and inconvenient, and would not approve of either the premises or the instruction in the School. It was especially hard at this time, about three or four months before moving into the new premises, because they expected to get settled by Easter, 1872, and, as a matter of fact, they did get settled by the Ascensiontide following.

In those days the school-pence averaged about £86 per year, the voluntary subscriptions amounted to £310, and the expenditure was about £405 annually. There were 101 boys, 86 girls, and 106 infants on the books of the Schools. In 1874, the Stanhope Street Board School was opened, less than a stone's-throw from St. Mary Magdalene's. Their fee was one penny a week less than that then charged at St. Mary Magdalene's Schools.

On the death of Mr. Stuart in 1877, the late Rev. F. G. C. Braithwaite became Correspondent. He spoke of

the School as "one of the finest and largest school buildings in London." At this time the Rev. H. W. Burrows, Vicar of Christ Church, Albany Street, said: "I suppose few schools in London have had so much personal attention from a Vicar as the schools of this parish."

The first Assistant Master, Mr. Charles Serby, was appointed to the Boys' School in 1878. Things went on thus for some ten years, the Government Reports generally finding fault either with the lighting, the want of sufficient staff, or something else. In 1889, Mr. Graham died after a long and painful illness extending over four years. He had been master of the Boys' School for a period only a few months less than forty years. His influence must have been very great, for he was invariably, and is now by all who knew him, spoken of in terms of the highest possible praise. His son and daughters were engaged for varying periods in the Schools, and one, Miss G. Graham, is still on the staff, where she has been working continuously since April, 1887. Mr. H. Greenhalgh, who had been Assistant for some time, was then appointed as Head Master.

In 1890, the School was first placed on the Science and Art Department's list for Drawing, and in the April of the same year the present Infant Mistress, Miss J. E. Dagger, who had been a pupil teacher at St. George's, Bloomsbury, and had been trained at Salisbury, was appointed. On August 28th, 1891, the Managers having accepted the Government Fee Grant, the children were, for the first time, admitted without payment. On the same day the present Head Master was appointed as Assistant Teacher. The next year Miss Bird, the Girls' Mistress, died; and Miss A. Burrows, the present Head Mistress, was appointed. She also had had a wide experience of both Girls' and Boys' Schools, and was fully qualified for the post according to all the Government requirements.

On the decease of the Rev. F. J. Ponsonby, who had been himself for some time School Correspondent, and always a strong supporter of the Schools,

the Rev. James Staffurth, also a good friend and supporter of the Schools, became Correspondent. He endeavoured in a variety of ways to make improvements. The following year the Government finally condemned the Infant Department, and the Rev. H. Hitchcock secured their assent to the mixing of the Boys' and Girls' Departments, so that the Infants might have the ground-floor, while the bigger children occupied the upper part of the building. This involved a great deal of necessary alteration and some addition to the building and cost £1,600. By the time these changes had been completed the Rev. V. R. Leeding had been appointed Secretary to the School Committee; and the number of the families represented was 346. In 1896, the writer of this chapter was appointed as Head Master, and various changes were made in the Schools. The School Library of about 300 volumes was obtained, the Museum was instituted, the Annual Prize distribution was inaugurated, and groups of children were sent each week, on fine days, with their teachers to visit places of public interest in London during the school hours.

In 1897, the Managers received their first Grant in aid of Voluntary Schools, £120. Next year the site of the new building was purchased for £400. In 1899 the Rev. H. C. Frith became Correspondent. The boys were first taught Swimming, arrangements having been made with the authorities of the St. Pancras Baths, by which tickets were obtained at half price in consideration of £5 worth being purchased at a time. Cricket and Football materials were purchased and clubs started, and Lantern Lessons begun. In 1900, the new building was commenced from excellent designs by Mr. Philip Robson, A.R.I.B.A. The Schools again met in three separate departments on June 3rd, 1901. The necessary alterations have cost nearly £2,000, of which some hundreds still remain to be paid off. This building is the admiration of all who see it, and splendidly suited to its purpose. It makes us long for the time when the rest of our school buildings can be completed in a similar manner.

Thus in fifty-two years we have increased from one

room to nine rooms, with three playgrounds, and a building over ninety feet long and over fifty feet wide; the one teacher's place is now occupied by thirteen masters and mistresses. The first Government Grant was just below £230. Last year, 1901, it was nearly £860. The first ten years' Grants averaged £250, and the next ten years produced an average of £395, and the average for the last nine has been £681. The expenditure, which in 1872 was just over £400, is now in normal years very nearly £1,000. The number of children in average attendance is 450; while the number on the books is about 600. They are taught all the subjects required by the Government Code of Regulations, and usually manage to satisfy the demands of His Majesty's Inspectors.

But we cannot stand still: we must still continue to progress. Sooner or later the converted chapel, built in 1835, will have to be rebuilt in harmony with modern requirements. The boys will shortly have to commence manual training, and the girls will have to learn cookery, while it is probable that so soon as next year, brush work will be made compulsory, involving an initial outlay of about a shilling per head, and lantern slides and other apparatus are urgently required.

The School has always been a nursery for the Church; and many members of the congregation and choir at the present time, received their early training in the St. Mary Magdalene's Schools. One of the characteristics of St. Mary Magdalene's has ever been the attendance of the school children at Church every school morning at 9 o'clock. The usual short service lasts ten minutes. The 9 o'clock Eucharist on Saints' Days is worth a visit from those who have never attended it. The clergy still take the greatest possible interest in the training of the children. One paramount necessity is a much longer list of regular annual subscribers. While the Schools are doing all that is possible to help themselves, they are worthy of the generous support of all who would have the children educated in the fear and love of God, and the teaching of the Church of England.

EXTRACTS FROM THE WRITINGS OF THE REV. EDWARD STUART.

I.—SOME THOUGHTS ON LOW MASSES, 1863.

Three hundred years ago, at the Reformation, the Church of England made a great and sudden change in its public worship; it swept away the whole series of Low Masses, which had till then occupied our churches throughout the early hours of the day, and it retained High Mass alone (*i.e.* a service corresponding in length and circumstance to High Mass) as its sole Sunday morning service; it provided for the possibility of Christians meeting together on the Lord's Day for public worship without that memorial of His death which our Lord Himself ordained—a thing hitherto unheard of throughout Christendom—and it substituted for the daily Masses, which had drawn crowds of worshippers to our churches, on week-days as well as Sundays, an order for daily Morning Prayer, which it probably supposed might prove equally useful for the devotions of the people.

Now the reformers of that date exercised, no doubt, the best judgment they could form in the removal of many evils which then disfigured the Church; but it was not possible for them to tell whether their own altered system would work in all respects as harmoniously as that which they set aside; they might draw up an order for daily Morning Prayer admirable and almost unexceptionable in itself, but whether it would be actually attended by the people with the same daily devotion with which the Low Masses it superseded had been attended, experience alone would decide.

And many of the changes which were then made are, beyond all question, such as we have great cause to be thankful for; that our services, for instance, should be in English instead of in Latin, that the Sacrament should be administered in both kinds instead of under the form of bread alone, that confession and celibacy should be made voluntary instead of compulsory, that miraculous images and spurious relics, and the doctrine of indulgences and other such abuses should be set aside, all this has been a

great gain to us; but then there are other matters on which we cannot speak so unhesitatingly, and I think that a comparison of our town churches in the present day, rarely entered into throughout the week except, perhaps, for an occasional midday or evening service, and then frequented too exclusively by the upper and middle classes—I think that a comparison of these with the actual use of the town churches of France and Belgium must make every sincere and fair-minded man allow that there are some points in which the Church of England has hitherto failed, of that character of practical usefulness which is the ordinary praise of our Church and nation.

And first, what is the meaning of the word "Mass," and what is the difference between what is called a Low and a High Mass? The word "Mass" itself, as we know, is simply a name which has been given to that chief act of Christian worship, that memorial of the death of Christ, which we call by several other names as well; we call it, for instance, the Holy Eucharist, the Sacrament of the Body and Blood of Christ, or Holy Communion, or the Lord's Supper; and just as it is called by all these different names among ourselves, so also has it been called in other times and places by another name, viz. "The Mass." The origin of the name "Mass" is said to be derived from a sentence in the Communion Service, "*Ite, missa est*," by which the congregation was formerly dismissed; and hence, also, the word "Missal" is derived; and the use of this word "Mass" for the celebration of the Holy Eucharist is just an instance of that chance appropriation of a word entirely unmeaning in itself, of which many other instances might also be found. Our own Communion Service used to be called "The Mass"; for so the name stood in the first edition of our Reformed Prayer Book, that is the First Prayer Book of Edward the Sixth, where it is called "The Supper of the Lord, and the Holy Communion, *commonly called the Mass*"; in later editions of the Prayer Book this name of Mass was laid aside; which is, I think, a pity, as tending, needlessly, to increase the apparent distance between different branches of the Church of Christ; but the name is in itself utterly unmeaning, except by

association and habit. . . But though the word "Mass" has no meaning whatever of its own, yet we know that it is commonly used to signify that aspect of the Communion Service which we speak of, in the Church of England, as "the Eucharistic sacrifice." . . . .

No doubt the doctrine of the Eucharistic sacrifice has been so much obscured amongst ourselves, in practice at least, that many members of the Church of England hardly know what it is, hardly even know that the Sacrament has any such name or meaning; and yet the Church Catechism speaks very plainly on this subject, for in answer to the question, "Why was the Sacrament of the Lord's Supper ordained?" it says distinctly, "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." Observe this, the Catechism does not tell us that the sole object of the institution of this Sacrament was that it might be for the spiritual food of Christians; but it says that its first object is that it may be for a memorial of the death of Christ. . .

The Eucharistic sacrifice then consists in offering before God, as well as man, that memorial of the death of Christ which our Lord Himself ordained; and it is thus expressed in the First Prayer Book of Edward the Sixth, where it is said, "Wherefore, O Lord, and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension," etc., etc., that is, with the consecrated bread and wine, the Church makes before God that memorial of the death of Christ which our Lord hath willed us to make. This is simply that chief and central act of Christian worship which, in the Church of England, we commonly call the "Eucharistic sacrifice," and which is still called amongst Roman Catholics, as it used to be called amongst ourselves, the "Mass." . . . .

No such thing was ever known for fifteen centuries as that Christians should assemble on the Lord's Day for

public worship without that memorial of the death of Christ which our Lord Himself ordained: this was the chief and central act of all their worship; and though laymen were not required to partake of the Sacrament every Sunday (for that would have been too rigid a rule), yet they were expected to be present every Sunday at this characteristic act of Christian worship, and to assist at its celebration with their prayers and praises at least.

We may now see, I think, how that system of worship came to be established, which is found (though with some drawbacks it may be) so eminently practicable and useful amongst Roman Catholics at the present day. . . . But the real cause of the change made three centuries ago in this country, in this system of frequent daily Masses, lay, no doubt, in the fear lest a certain popular misapprehension of the nature of the Eucharistic Sacrifice should in any way trench upon the sole sufficiency of the sacrifice offered once for all upon the Cross: for any such misapprehension of the nature of the Eucharistic Sacrifice as should imply that the sacrifice of the death of Christ was not in itself a "perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," would be a "blasphemous fable"; and any such misapprehension of it as should lead men to suppose that there could be some other satisfaction for sin would be a "dangerous deceit"; and this is what the 31st Article says. . .

What is it that we mean when we speak of the Eucharistic Sacrifice? We mean, of course, that memorial of the death of Christ which is made before God and man in the Holy Eucharist; in accordance with our Lord's own ordinance, "Do this in remembrance of Me"; in accordance with the words of St. Paul, "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come"; and in accordance also with the words of the Catechism; and this was expressed still more plainly in the Consecration Prayer in the First Book of Edward the Sixth, which says, "And here we make, before Thy Divine Majesty, with these Thy holy gifts" (*i.e.* the consecrated bread and wine), "the memorial which Thy Son hath willed us to make," etc. . . .

The word "Sacrifice" means, first, *the act of slaying* a victim, and, secondly, it means *the victim itself* which is thus slain: thus it was said in the first sense of the word, "Let us go that we may sacrifice to the Lord our God" (Exodus iii. 18); thus it was said, also, in the second sense of the word, "Lest one call thee, and thou eat of his sacrifice"; (Exodus xxxiv. 15): thus in the second sense of the word we might speak of a Lamb as "the sacrifice," but if we spoke of "the sacrifice being completed," we should not mean that the Lamb was completed, which would be absurd, but that the act of slaying the Lamb was completed. . . .

And herein consists the perpetuity of the Christian sacrifice. When the Jews of old sacrificed a lamb or goat, they killed it and poured forth its blood, and the victim thus slain soon turned to corruption and ceased to exist. . . . No need now to kill and slay again; all we now need is to plead before God the merits of that death, which we do by offering continually the very Victim Himself who was slain. Thus Christ, slain once for all upon the Cross, has, by His resurrection from the dead, become a θυσία εἰς τὸ διηνεκὲς, and a κτημα ἐς ἀεὶ to His Church; never to be sacrificed again, but to be offered before God continually in memory of His death, by His own natural presence in heaven, and by His supernatural presence in the Sacrament here on earth. Hence we see that there is but one real Sacrifice, which is Christ once only sacrificed, *i.e.* upon the Cross.

In the Eucharistic Sacrifice then, or the Sacrifice of the Mass (for they are but different names of the same thing), Christ is offered, but not sacrificed—offered in memory of His death, not put to death again. There is a real and propitiatory sacrifice, *i.e.* Victim, in the Eucharist, but there is no real act of propitiation. The priest's offering of Christ in the Eucharist is not an act of propitiation or atonement, but only a memorial made before God of that propitiation and atonement which was effected upon the Cross; by continually offering the very Victim Himself who was slain, we continually plead before God the merits of His death. . . .

II.—THE LAWFULNESS OF THE USE OF INCENSE IN THE CHURCH OF ENGLAND, 1863.

It may be observed that the disuse of incense of late years in the Church of England is no proof that its use is unlawful; for many things have been thus disused, through neglect, which are allowed, by common consent, to be strictly according to law; choral celebrations of the Sacrament, for instance, had, till of late, fallen into almost entire disuse in the Church of England; so too had the use of the Eucharistic vestments; so too had many other things, but such disuse, in itself, does not prove that these things are unlawful, though it does, no doubt, prove the existence of a low tone of church feeling, and of indifference and neglect in matters relating to public worship.

The question whether the use of incense is lawful or not, depends entirely upon the language of the Rubric, which stands just before the order for Morning Prayer, and which is confessedly our rule in these matters. That Rubric says, "And here is to be noted, that such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

Now it is not denied that incense is an "ornament of the Church, and of the ministers thereof" in the sense in which the word "ornament" is used in this Rubric; the only question is, first, whether incense was "retained and in use in this Church of England," in the second year of the reign of King Edward the Sixth; and if it was so, then, secondly, whether this was done "by the authority of Parliament," or no.

I think then that it can be proved to demonstration, first, that incense was thus retained and in use in the second year of Edward, and secondly, that this was done by the authority of Parliament.

Edward the Sixth came to the throne on January 28th, 1547; the second year of his reign therefore would be from January 28th, 1548, to January 28th, 1549, and

it can be shewn beyond dispute that incense was "retained, and in use in this Church of England" throughout the whole of that period. For the old Missals were in use throughout England during the whole of this time; they were not superseded by the first Prayer Book of Edward the Sixth until Whit-Sunday, 1549, which was in the middle of the third year of his reign, so that they were not only retained and in use throughout the whole of the second year of Edward, but even beyond this, through a great part of the third year of his reign also. And the Rubrics of these Missals make distinct and repeated mention of the use of incense. It was used three times in the service; first, when the Priest incensed the Altar at the beginning of the service; secondly, before reading the Gospel, when the Book of the Gospels was incensed; and thirdly, when the elements were placed upon the Altar, they also were incensed by the Priest. . . . It is then a fact beyond all question that incense was "retained and in use in this Church of England" throughout the whole of the second year of Edward the Sixth, which is the year referred to by our present Rubric.

Unquestionably the use of these Missals was retained "by authority of Parliament" throughout the whole of the second year of King Edward, . . . it follows therefore, to demonstration, that such "ornaments of the Church and of the Ministers thereof" as are mentioned in a Rubric of these Missals (and incense is thus mentioned) were retained and in use in this Church of England, by the authority of Parliament in the second year of the reign of King Edward the Sixth. And this distinct retaining of all the *old* "ornaments of the Church and Ministers thereof, at all times of their ministration" (except only so far as any of them had been already forbidden), is in exact harmony with the spirit of the Rubric which immediately precedes the one quoted, for that Rubric says plainly, "The chancels shall remain *as they have done in time past.*" These rubrics therefore do not contemplate the inauguration of an entirely new state of things at the Reformation, but *the continuance of the old*, except so far as anything had been especially forbidden by authority of Parliament.

. . . Altar or Communion Table, the name and material signifies little. An Altar is a Table when the "Bread of Life" is distributed from it. . . . A Table is an Altar when an offering is made before . . . upon it. Let the Altar be duly raised, so that it may be seen by the congregation as the centre of all worship. Let it be, in size, and workmanship, and material, such as may show the honour in which, for its office sake, it is held; let all around show signs of care and reverence, roof, wall, and floor being decorated, at least to some extent, more richly than the rest of the church. Let the Altar-cloth (varying in colour with the seasons of fast and festival), and the "fair white linen" of the finest texture, and the jewelled chalice, and the Altar lights, and the Altar Cross to crown the whole with the visible emblem of our Christian faith, let all show signs of reverence and love in proportion to the means of the congregation which there seals its union with God in Christ. Workmanship of all kinds will find its own proper place in the furnishing of our Altars, for we would have the carved Table itself, and the brazen candlesticks, standards on the Altar and on the floor, and the Cross, and the Credence table, and the architecture of the Sanctuary itself, bold and masculine in design and execution; but we would have the embroidered Altar-cloth, and the Altar-linen, and the furnishing of flowers at the great festivals, and other such decoration, which exercise the greater delicacy of feminine skill as well. Both men and women worship God in Christ, both men and women should therefore make appropriate offerings for the furnishing of God's Altar.

There are THREE special marks of outward honour with which the consent of Christendom clothed its Eucharistic worship, viz., the use of lights, and of incense, and of special vestments for the ministers at the Altar; and each of these it seems to have borrowed from that pattern of divine worship which was prescribed by God to Moses, and from that picture of the worship of heaven which was revealed to St. John the Evangelist, and recorded by him in the Book of Revelation.

Our Lord Himself prescribed no form of worship to His Church beyond the simple injunction, "This do in remembrance of Me," but *how* this should be done, that is to say, with what prayers and praises, and with what outward ceremonial this memorial should be celebrated (for *some* ceremonial is necessary in all public acts), this He left to the Church itself to determine. And what better type of worship could Christians find to fashion their own service after than the worship of heaven itself as revealed to St. John? Hence came the white robes of the choir, hence came the use of incense, and hence came also the use of lights. . . . And this use of lights was warranted also by the example of the seven-branched candlestick, which Moses had been told of old to make, as a special symbol of the sevenfold Spirit.

It is as a fitting symbol of the special presence of "God with us" that lights have been used throughout Christendom at the Eucharistic service. For though God is present everywhere at all times and in all places, yet we know that He was specially present in the Person of the Man Christ Jesus, in a way in which He was not present elsewhere. And so, too, though Christ, as God, is present everywhere, at all times and in all places, yet is He specially present in the Sacrament of His Body and Blood in a way in which He is present nowhere else. And this is what the Church of England intended to signify by retaining the use of lights before the Sacrament, neglected though this use itself has been, along with the doctrine it is meant to symbolize. For in the injunctions of King Edward VI., it is ordered that the clergy "shall suffer from henceforth no torches, nor candles, tapers or images of wax to be set before any image or picture; but only two lights upon the high Altar before the Sacrament, which *for the signification that Christ is the very true Light of the world*, they shall suffer to remain still." . . .

And so too with incense, that symbol of the sweet savour of prayer and praise, which God Himself had sanctified to His service. . . . .

The third mark of honour to the Eucharistic service which I named was that of special vestments for the

minister at the Altar, and of the fitness of this, as well as of the other two, the consent of Christendom for centuries bears its testimony to those who think such a witness in any way deserving of respect. And the Church of England speaks very plainly, too, upon this point, for it says in the Rubric of King Edward's First Book, "Upon the day and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain with a vestment or cope. And here there be many priests or deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise, the vestures appointed for their ministry, that is to say, albes, with tunicles." This Rubric stands at the beginning of the Communion Service in the First Book of Edward VI.

Long and lifeless services, and churches ill adapted for common use, have made some persons anxious even for the establishment of another set of churches and services for the poor apart by themselves. But surely it would be most shameful to acquiesce in any such plan as this, to turn out one whole class, and that too the class who were marked by the special regard of our Lord Himself, from the churches which were built for the common use of all. . . . Get rid of that pew system, which is mammon's stronghold in our churches, appropriating them exclusively to the middle and upper classes, and frowning out the poor. . . . Let us have uniform and definite teaching on the nature and duty of Christian worship, and on the Presence of our Lord in the Sacrament, which is itself the warmest welcome to its courts that the Church can offer (for how is it possible that any person, however poor, can doubt his welcome in the Presence of Jesus Christ Himself?) and then let us have the "outward and visible" part of worship restored among us, to speak to the heart of educated and uneducated alike, of reverence and devotion. . . . Christian worship to speak to men's hearts aright must speak of that worship of heaven above, which is revealed to us by St. John, as the present pattern and final consummation of all worship.

IV.—LEAFLETS ISSUED BY MR. STUART.

CHRISTMAS.—GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARDS MEN.

On Christmas Eve, December 24, the Evening Service will begin at ten o'clock, instead of at the usual hour:—Evening Prayer, Holy Communion, Sermon, and Processional Hymns.

On Christmas Day the Services will be as follows:—

7.30 Holy Communion.
8.0 Morning Prayer.
8.30 Holy Communion.
11.0 Holy Communion, with Sermon, and Processional Hymns.
3.30 Litany and Catechizing.
7.0 Evening Prayer and Sermon.

There will be the usual services on S. Stephen's Day, S. John's Day, and Holy Innocents' Day.

The collections in Church, on Christmas Eve, and on Christmas Day, will be for a special Christmas gift to the poor of this Parish.

CHRISTMAS is a Festival, and should be kept as such, with gladness and cheerfulness;—not with rioting and excess. Think not only of your body, but of your spirit also: give your body rest and refreshment by sleep and feasting; it is quite right to do so; but don't forget to give your heart and mind (the better part of you) rest and refreshment also, by dwelling on the thought of GOD and of JESUS CHRIST, whose Name this Festival bears. (And again) CHRISTMAS is the great Festival of the Incarnation;—it is the birthday of JESUS CHRIST, Who is GOD as well as Man;—'perfect GOD and perfect Man, of a reasonable soul and human flesh subsisting.' And therefore Christmas is a time for mirth and happiness; only do not forget the LORD of the Feast Himself on that day; take care to receive the Sacrament at Christmas.

GOOD FRIDAY is a great day of sorrow for all Christians,—because JESUS CHRIST was crucified on that day.—No one, who knows what Good Friday means, ought, under any pretence whatever, to join in any party of pleasure on that

day:—it is just as horrible and unnatural for a Christian to do so, as it would be for you to dance upon your father's coffin. There are plenty of other days in the year when it is right and good for you to keep holyday; is it much then to ask you to give up one day, only one day out of 365, as a day of sorrow in memory of the sufferings of CHRIST?

The Services in this Church on Good Friday will be as follows:—

7.30 A.M. Holy Communion.
8 „ Morning Prayer.
8.30 „ Holy Communion.
11 „ Litany, Holy Communion and Sermon.
3.30 P.M. Litany and Catechizing.
7 „ Evening Prayer and Sermon.

How can you pass Good Friday better than by a frequent attendance at the services of the Church, along with spare food and quietness at home?

EASTER DAY is the chief and greatest day of the whole year; it is the anniversary of our LORD'S Resurrection, and it ought to be kept as a great Holyday, as a day of joy and gladness by all Christians. All those who have been baptized and confirmed ought to receive the Sacrament on Easter Day.

The Services in this Church on Easter Day will be as follows:—

At 7.0 A.M. Holy Communion.
8.30 „ Holy Communion.
9.0 „ Morning Prayer.
11.0 „ Holy Communion, with Processional Hymns and Sermon.
3.30 P.M. Litany, with Churchings, Baptisms, and Catechizing.
7.0 „ Evening Prayer and Sermon.

You are recommended to communicate at one of the early Services, at 7 A.M. or at 8.30 A.M., if you are able to do so, before you have taken any other food: you can then attend the midday Service at 11 A.M. if you please, but without communicating a second time of course.

All persons, who intend to receive the Sacrament at this Church on Easter Day, are requested to give their name and address to one of the Clergy beforehand.

The collections in Church on Easter Day will be for the Assistant Clergy Fund of this Church, for which I wish to raise £300 a year. It is hoped that all persons who habitually attend this church will give an *annual subscription* (not less than ten shillings, and not more than ten pounds) to this fund, besides the collection on Easter Day.

WHITSUNDAY is the third of the three great Christian Festivals, at which all persons who have been Baptized and Confirmed ought to receive the Sacrament.

CHRIST was born on Christmas Day;—on Good Friday He died upon the Cross;—on Easter Day He rose again from the dead;—on Ascension Day He ascended into heaven;—and then on Whitsunday, the day of Pentecost, the HOLY GHOST was given to be the in-dwelling Spirit of the Church on earth (which is the Body of CHRIST) to the end of time.

There is but ONE CHURCH for there is but one Body of CHRIST;—Christ Himself is the Head of that Body;—all who have been Baptized with water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST, are members of the Church; and the Sacrament of the Body and Blood of CHRIST is the centre of unity to the Church. If you have been Baptized and Confirmed you ought to receive the Sacrament on Whitsunday; do so, if you can, at one of the early services.

The Services in this Church on Whitsunday will be as follows:—

At 7.0 A.M. Holy Communion.
8.30 ,, Holy Communion, followed by Morning Prayer.
11.0 ,, Holy Communion, Choral Service, with Processional Hymns, and Sermon.
3.30 P.M. Litany, with Churchings, Baptisms, and Catechizing.
7.0 ,, Evening Prayer and Sermon.

HYMNS FOR ST. MARY MAGDALENE'S DAY,

OF THE XI., XII., XIV., AND XVII. CENTURIES.

I.—LAUDA MATER ECCLESIA.

Now let the Church in earth and heav'n
To Christ upraise her melody:
By sev'nfold grace from devils sev'n
A captive soul is now set free.

Full oft she sinned of whom we tell,
Mary, the sister of Lazarus;
Who, from the very jaws of hell,
Repentant life hath shewn to us.

To Christ the Healer see her go,
With precious ointment for her Lord:
The Good Physician speaks, and lo!
He heals her sickness by His Word.

O unction from a broken heart!
O rivers from those laden eyes!
Such choosing of love's better part
Brings pardon with a glad surprise.

This loving Saint was first to see
The Victor, rising from His rest:
The earliest joy was hers to be
Who loved Him most, who loved the best.

Now GOD in mercy grant to us,
In life's incessant storms and cares,
That all the Saints most glorious
May aid us sinners with their prayers.

To GOD Alone be glory giv'n,
For sev'n-fold pow'r and glad release:
To souls of men, from sin forgiv'n,
He gives new life and joy and peace.

(*S. Odo of Cluny, 11th Century.*)

II.—MANE PRIMA SABBATI.

Dawning was the first of days,
When from death our Hope and Praise,
  Son of God rose gloriously;
Trampling down the infernal King,
Power of darkness vanquishing,
  Forth He came victoriously.

When the risen Lord was seen,
Blessed Mary Magdalen
  Was the herald whom He chose,
News of promised joy to bring
To His brethren sorrowing
  O'er their Master's dying throes.

O thrice blessed eyes that first,
(When the chains of death were burst,
  Sin destroy'd and Satan quell'd),
    Christ, the King of all, beheld.
This was she who was of old
Lost in sin so manifold,
  But at Jesus' feet obtain'd
    Grace to pardon all that stain'd.

Mutely suing, grief renewing,
Lo! she proveth how she loveth
  Christ supremely, by her tears;
When adoring and imploring,
He regardeth and rewardeth,
  Stilling self-accusing fears.

Mary sweetest! as is meetest,
For thy holy deeds and lowly,
  Thee we hail as "Ocean Star";
Name thou bearest which thou sharest
With that other blessed Mother
  Who in rank outshines thee far.

One a queenly title gaineth,
One, a sinner, grace obtaineth;
  Each upon the Church's night
    Heralded returning light.
One the Gate whereby Salvation
Dawn'd amain on all creation;
  The other world-wide bliss restored
    And blazon'd forth the risen Lord.

Magdalen! our praises heeding,
Aid our vows by interceding,
  O befriend us and commend us
    At the throne of Christ above!
That the Fount of Expiation
Who effaced her degradation,
  Reconcilement from defilement
    May vouchsafe us in His love.

(*Sarum Gradual, 12th Century.*)

III.—COLLAUDEMUS MAGDALENE.

Sing we now the praise of Mary,
  All her tears, her joy, her love;
High in laud we raise our voices,
  While our hearts in concert move;
So the nightingale descanteth
  Sweetly to the plaintive dove.

Nought the number of the feasters,
  Seeking Jesus, did she fear;
She her Master's feet anointed,
  Wash'd them with the falling tear,
Wiped them with her tresses, gaining
  Pardon through her love sincere.

Lo, the cleans'd doth wash the Cleanser,
  Stream to Fountain floweth fain;
Balm that from the flower distilleth,
  Fragrance sheds on flower again;
And the dew from earth ascendeth
  To the heav'n that gave the rain.

Spikenard in the alabaster
Is her offering pure and rare;
She, in pouring of the ointment,
Doth a mystic sign declare;
Sick, anointeth her Physician,
To receive His healing care.

Gazed the Lord with special favour
Down on Mary tenderly;
Much she loves; her sins, though many,
Have forgiveness full and free;
On the Resurrection-morning
She shall Jesus' herald be.

Glory be to God, and honour,
Who, true Paschal Sacrifice,
Lamb in death, in strife a Lion,
Did the third day Victor rise,
And the spoils of death, as trophies,
Bare triumphant to the skies.

(*Sarum Breviary, 14th Century.*)

IV.—MARIA, NOLI FLERE.

Weep not, Mary, weep no longer,
Nor another seek to find:
Here indeed the Gardener standeth,
Gardener of the thirsty mind.
In the spirit's inner garden
Seek that Gardener ever kind.

Whence thy grief and lamentation?
Lift, faint soul, thy heart on high,
Seek not memory's consolation,
Jesus Whom thou lov'st is nigh;
Dost thou seek the Lord? thou hast Him,
Though unseen by human eye.

Whence thy sorrow, whence thy weeping?
True the joy thou hast within;
Undiscerned abides within thee
Balm to heal the wounds of sin;
'Tis within, why, vainly roving,
Seek disease's medicine?

'Tis no wonder if thy Master
  Pass thy knowledge while He sows;
For His seed, the word eternal,
  Unto fulness in thee grows;
" Mary," saith He,—thou, " Rabboni,"—
  And the soul her Saviour knows.

Thou didst wash the feet of Jesus,
  Thee the Fount of grace did lave;
May we, by that dew's refreshment,
  Which to thee remission gave,
Share His glory, Whom thou sawest,
  Risen a Victor from the grave.

(*Sarum Breviary, 14th Century.*)

V.—MARY MAGDALENE.

When blessed Mary wip'd her Saviour's feet,
(Whose precepts she had trampled on before)
And wore them for a jewel on her head,
  Shewing His steps should be the street,
  Wherein she henceforth evermore
With pensive humbleness would live and tread:

She being stain'd herself, why did she strive
To make Him clean, Who could not be defil'd;
Why kept she not her tears for her own faults,
  And not His feet? Though we could dive
  In tears like seas, our sins are pil'd
Deeper than they, in words, and works, and thoughts.

Dear soul, she knew Who did vouchsafe and deign
To bear her filth; and that her sins did dash
Ev'n God Himself: wherefore she was not loth,
  As she had brought wherewith to stain,
  So to bring in wherewith to wash:
And yet in washing one, she washed both.

(*George Herbert*, 1633.)

LIST OF THE CLERGY WHO HAVE SERVED THE CHURCH,

1852—1902.

VICARS.

EDWARD STUART, 1852—1877.

FRED J. PONSONBY, 1877—1894.

H. W. HITCHCOCK, 1894—1896.

W. H. H. JERVOIS, 1896.

ASSISTANT CLERGY.

J. W. MOLYNEUX.

W. G. TOZER.

J. HENLY.

W. F. FOTHERGILL.

J. EDWARD VAUX.

J. F. HARVARD.

W. KEATING.

P. DOVE-DOVE.

J. SWAINSON.

F. G. C. BRAITHWAITE.

V. G. BORRADAILE.

A. HOLLAND.

JAMES STAFFURTH.

O. WYLDE.

MAURICE BELL.

JULIAN BERKELEY.

G. LOCKHART ROSS.

V. R. LEEDING.

GEORGE HERBERT.

R. S. THORNEWILL.

H. C. FRITH.

G. LAWSON.

J. S. WILLIMOTT.

LIST OF CHURCHWARDENS,

1852—1902.

MR. WILLIAM HOLLAND.

MR. CHARLES CHARRINGTON.

MR. J. D. COLERIDGE.

MR. EDWARD BOODLE.

MAJOR OWEN, R.E.

MR. LOVELL.

MR. T. BEST.

MR. LIGHTLEY.

MR. SIMPSON.

MR. WHITE.

MR. KNIGHT.

MR. W. SEDGWICK.

MR. MACDONALD.

CAPT. L. BROWN.

REV. F. R. BRAITHWAITE.

MR. BEAURAIN.

MR. ALLEN.

MR. PICKERING.

DR. RINGER.

MR. S. WALKER.

MR. W. BISHOP.

MR. W. H. WOODHOUSE.

MR. J. K. PEACHEY.

MR. W. BEST.

MR. J. MORTON KILLICK.

MR. W. HODSON.

MR. H. C. CLIFT.

DR. OSWALD BROWNE.

MR. A. H. HARTSHORN.

THE REQUIREMENTS OF THE CHURCH.

Extracts from two Reports by Mr. J. T. Micklethwaite, F.S.A.

With the clergy house standing as it does, it would scarcely be possible to build the steeple as first designed. But some sort of belfry ought to be provided, and something better than the present South porch, built to be temporary half a century ago. But, before these things, should come the furnishing of the interior, and first of all the

SCREEN.—The church was intended to have a screen to the chancel, with a rood over it, as is shewn by the two staples fixed into the wall above the chancel arch to take the chains, which were then thought necessary to support the rood. This would be a most important improvement to the church architecturally, and I suggest that if the cost of it can be raised the screen should be made the special memorial of the Jubilee. It should go all across the church so as to fence the chapels as well as the chancel, and it should have a loft above. Access to it can be made in the existing turret on the north side. The door towards the school which was made a few years since would have to be moved a little, but that is not difficult.

OTHER ALTERATIONS.—An altar should be put in the South Chapel, and some improvements in the steps made about that in the North Chapel. The greatest improvement which could be made in the chancel is one rather difficult to explain to those who have not made special study of church planning. When this church was built a surpliced choir was a rarity, and where there was one, people wished to see it as well as to hear it. The services were then performed with so little ceremonial that the visible choir was taken as a kind of substitute for it, and as the evidence of that ecclesiastical propriety which men were beginning to look for. To get it, the western part of the chancel was lifted up so as to form a stage, upon which the choir was placed. In our old parish churches there is generally not any rise at the entrance to the chancel, and seldom more than one step. In the churches of the middle of the last century three or four steps were

usual, and sometimes there were many more. The effect of this undue raising of the choir was to take away from the architectural importance of the altar. Mattins and Evensong were then the only sung services, and the churches were planned chiefly with regard to them.

It is clear to me that in laying down the plan of the sanctuary Mr. Carpenter had in his mind the mediæval arrangement which made the chief rise at the entrance where we now put the communion rail. The old arrangement suited mediæval customs, but does not suit modern ones, in that it makes no provision for the communion of the people. Then, when the numbers were considerable, communion was given outside the chancel. Now it is given at the high altar, and the two or more steps put together at the entrance to the sanctuary are most inconvenient, both to priest and communicant, whether the rail is used or not.

Except the screen and the fitting of the South Chapel not much new furniture is wanted. The original furniture, so far as it goes, is very good. Returned stalls should be added with the screen. In spite of all advances which have been made in architecture and in ecclesiastical practice during the last fifty years very little besides the addition of the screen, which the first builders certainly intended that it should have, is needed to make St. Mary Magdalene's Church as much a pattern to others in the twentieth century as it was in the middle of the nineteenth.

REPAIRS.—The ventilation of the church is very defective. There are inlets formed in the sills of some of the windows of the north aisle, more should be provided on the other sills, where air trunks can be placed against the wall. Without sufficient inlets for air below, any outlets provided above would cause draughts. The best way of providing for the outlet will be to put one or two zinc ventilators above the chancel ceiling. Such ventilators are very ugly, but they can be placed where they will not be visible from the streets. The present system of warming is a vicious one; to put in a new system would cost £300 or more. When so many other things are wanted, I cannot advise that this be done now; the trenches ought to be

thoroughly cleared out each spring and autumn. We ought also to look forward to the introduction of electric lighting, which should be by visible lamps,and not by concealed lights.

As to the cleaning and decoration of the church. The stone work should not be scoured down which removes the surface, and, repeated often, would destroy the form of the work. Scrubbing is little better and would leave the appearance of the stone worse than it is now. Painting would do less harm than either, but I should prefer to leave all stone work alone. The plastered surfaces should be painted to about shoulder height, and distempered white or very pale buff above that. The ceiling of the chancel ought to be repainted and I advise that it be done with a white ground. The other roofs are open, and are stained and varnished very dark, they ought at least to be painted. This lighting of the roofs would take away most of the gloom of the church, which, owing to the quality of some of the glass, is darker than it ought to be.

A useful but rather narrow passage between the vestries may be made if we may build over the area at the east end of the church. The plan which I send shows how it should be done. The doors from the vestries to the passage will in each case take the place of a window, and if the light may not be spared I advise that skylights be formed in the roofs of the vestries so as not to reduce the wall space inside. A window can also be put in the north wall of the northern vestry.

I would call attention to the condition of some of the older windows, the drawing of which is being lost by the perishing of the enamel. The only remedy is to take out the glass and renew the drawing in better material and fire it again.

NOTE.—The renewing the copings of the older gables and replacing the crosses has already been put in hand, and the estimated cost is £255. As a special memorial of the Jubilee it has been decided to erect a rood beam across the chancel arch with the rood and attendant figures, which would form part of the whole design for a screen, as suggested (p. 58). The estimated total cost of this would be about £250.

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